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# THE MISSIONARY REVIEW. *[of the World]*

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# THE MISSIONARY REVIEW.

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VOL. X.      SEPTEMBER, 1887.      NO. 9.

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## I. JESUIT MISSIONS IN NORTH AMERICA.

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BY FREDERIC VINTON, COLLEGE LIBRARIAN AT PRINCETON.

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The early Jesuit Missions in the east have long enjoyed respect among Protestants, arising in great measure from veneration for the name of Xavier. His life, written at great length by Bouhours, and recommended to English readers by the fame of Dryden, the translator, ascribes to him great virtues and a wonderful success. That he was a man of sweet temper and great self-control, devout, and even spiritual in character, we may readily believe. But, when we find ascribed to him miracles in great number—the gift of tongues, prophecy, healing the sick, raising the dead—we refuse assent, and lose confidence in more probable statements concerning him. When we are told that he converted whole cities in a day, ten thousand in a month, twenty-five thousand in one town, seven hundred thousand in his ten years' career, we must inquire into the means he employed, and the meaning of the conversion thus effected. The preparation by which his converts were fitted for the sacraments, seem to have been the repetition of prayers and of creeds, and a willingness to receive baptism. The rapid success of Portuguese Missions in Asia, was favored by the progress of Portuguese arms; and as their empire did not last, so, the Christianity they spread proved evanescent. Goa is the sole relic of Portuguese domination in Asia: and the tomb of Xavier is the chief splendor of Goa.

“Next to Xavier, the Jesuits declare Roberto de' Nobili their greatest apostle to the Indies.” Born in 1577, a relative of Pope

Marcellus II. and nephew of Cardinal Bellarmin, he studied at Rome and Naples, and was sent to India probably before 1600. He was a man, no doubt, of great genius and learning, having studied several Indian languages with great zeal, and proclaimed the Catholic faith in various kingdoms of southern India. To recommend himself to the natives, he adopted their dress, manners and austerities. He was even charged with compliance with idolatrous usages. Not satisfied as yet with what success he secured, and perceiving the veneration paid to the brahmins, he claimed to be one of themselves, learned in all their learning, and agreeing to their most ancient theology, but belonging to their primitive organization, having its origin in the remotest north. He utterly denied his European birth and education; and produced ancient records, (or what seemed to be such), written in their most archaic character, proving that the brahminism of Rome was the original of theirs, and that the Jesuits were descended directly from Brahma. Overwhelmed by his superiority, even in things which were their pride, many brahmins adhered to him, and followed his lead. Meanwhile, the envy, or the conscientiousness of his Christian contemporaries took alarm, and he was accused of perpetuating heathenism under the cover of a superficial change. The ecclesiastical authorities of India differed in their judgment as to the propriety of his measures, and the case was carried by appeal to a European decision. But when the Roman courts sat in deep deliberation upon all the evidence, the inquisitors of Goa, and the archbishop of Cranganor justified these scandalous audacities; and he was acquitted by pope Gregory XV., who authorized the converted brahmins to continue the usages of their caste. "Such toleration," says a French authority, "had a good effect, and increased greatly the number of neophytes." Disused for a time, after the death of Nobili, in 1656, his method of spreading Christianity was afterward resumed by Catholic missionaries, both Portuguese and French.

Very different from these worldly and wily ambassadors, were the humble missionaries which the same mighty organization, at the same time, was sending to conquer for Christ and the pope the uninviting wilds of North America. For such a service there was no need of splendid talents. Ambitious spirits could not hope "to set up a pompous hierarchy in the frozen wilderness." France was resolved to gain the empire of the west; and she leagued her-

self with the spiritual soldiery of the church, to win the affections and allegiance of the savage. The men who came to imbue them with Christianity fully believed that the savages were captives of the devil, and that they had to fight him almost *in propria persona*. They were commissioned to snatch from his grasp all who should receive the holy waters of baptism. To achieve that end, no sacrifices, no sufferings, no perils were too great. The only way to influence them, to learn their language, to gain their hearts, to soften their manners, was to live among them. What that implied, a study of savage life will show.

The American Indian lived in a bark hut, open at the top for the escape of smoke proceeding from his fire, built on the ground, in the middle. Cold and snow had easy access, while the smoke blinded his eyes, and discolored his skin. His food was maize, coarsely pulverized between two stones, and the flesh of animals killed in the chase, and eaten without salt. When winter came, and provisions failed, more could be got only by wide excursions in the woods, where the deer could be outrun in the snow, if pursued on snowshoes. In the fruitless search many days might be spent, while famine accompanied the hunter, and tormented those he left at home. Migrations over vast regions had to be made against wind and weather, piercing the unclad limbs of man, woman and child. All these discomforts, the patient Jesuit had to brave and endure. If he strove at eve, by the flickering firelight, to read his breviary, or write his discoveries respecting their language, he was judged to be a sorcerer, and charged with the famine or pestilence which was decimating the tribe. If he referred it to higher powers, and spoke of Christ, the Virgin, or the saints, he was jeered and mocked, or scowled at by malignant elders, or mischievous children. If he ventured to baptize a dying wretch, or let fall a drop of water on an expiring child, he did it by stealth, dreading lest a tomahawk might be sunk in his head.

If, in attendance upon his neophytes, he accompanied a war party, he was forced to see all the horrors of savage warfare, without the power to abate them. If he witnessed its return, he beheld the mutilation of prisoners, English or French, or saw them writhing in torments meant to inflict the utmost pain consistent with lengthening out the enjoyment of the fiendish torturers. The American Indian was the meanest antagonist, and the most malig-

nant captor found any where on this earth; and with such a race, the Jesuit Missionary had undertaken to spend his life. "On that unkindly nature good nurture would not stick." Whatever change for the better was ever wrought in him, is to be credited to the patience and the goodness of his instructors. It was the effect of exhibiting every virtue by generations of missionaries; and after all, it was but a superficial Christianity that appeared among the wretched remnant which war and plague had spared. To these Jesuit Missionaries we cannot ascribe less than the highest excellence. They were learned, devoted, saintly in their lives. They gave up all for Christ, the church, perhaps also, France. "Always bearing about in the body the dying of the Lord Jesus," they looked only for a heavenly reward. Can we doubt that they received it?

Isaac Jogues was born at Orleans, in 1607. "The delicate mould of his features indicated a modest, thoughtful, refined nature. He was a finished scholar, and had great religious susceptibilities. Though his frame was slight, none of the Indians could surpass him in running." "In the early morning of August 8th, 1642, twelve Huron canoes were moving slowly along that part of the St. Lawrence known as the Lake of St. Peter. There were on board forty persons, including four Frenchmen. Suddenly a warwhoop rose from among the rushes, and Iroquois canoes, filled with warriors, bore down upon Jogues and his companions. The Hurons leaped ashore and fled into the woods. The Frenchmen made fight for a while, till they saw other fleets coming from among the islands. Jogues might have escaped; but when he saw his friends in the clutches of the Iroquois, he gave himself up to the astonished victors. One of the Frenchmen had killed a savage. In their rage they tore off his finger nails with their teeth, gnawed his fingers with the fury of famished dogs, and thrust a knife through his hand. Jogues rushed to his friend, and threw his arms about his neck. The Iroquois beat him with war-clubs till he was senseless, and tore his fingers with their teeth." With the trophies of this fight, the savages turned to their homes, rowed up the Richelieu, and sailed the length of Champlain and Lake George. Once, on the way, as they met another war party, and again as they reached the Mohawk towns, they drove their captives through a gauntlet of whips and clubs. Arrived at the first town, they were placed on a



scaffold, and the crowd, knife in hand, mounted to "caress" them. An old woman cut off Jogues' left thumb, with a clam-shell. At night the prisoners were fastened to the ground tied to a stake, yet still exposed to the petty malignity of children, bearing brands and live coals. The like atrocities were renewed in two other towns in which they were exhibited. For reasons of their own, the Mohawks were content to leave Jogues alive. His demeanor astonished his masters. He brought them wood like a squaw, did their bidding without murmur, patiently bore their abuse, and made no attempt to escape. After a year's captivity, they took him to a fishing place on the Hudson, and afterward to Fort Orange, now Albany. The Dutch people there, and chiefly their dominie, Megapolensis, pitied Jogues so much, that they contrived a plan for his escape. He took a night for prayerful consideration, whether duty to the Indians and such poor converts as might fall into their hands, permitted him to accept it. He decided that escape, this time, afforded him the hope of greater usefulness hereafter. After great perils he reached the boat intended for him, and rowed on board Van Corlear's vessel, bound down the river. The Dutch paid a ransom for him. In Manhattan (New York) he was treated with the utmost kindness, and shipped for an English port. Afterward he sailed from Falmouth for Brest. On Christmas day, 1643, with unutterable joy, he bowed once more at a Catholic altar. When his mutilated hands were observed, and their history known, the veneration of the peasants knew no bounds. At once, he became an object of attention through France. Anne of Austria invited him to her presence, and kissed his mangled hands. Any priest deformed in his members is debarred from saying mass: the pope, by special dispensation, relaxed in his favor the statutes of the church.

After such experiences, how many men would have returned to New France? How many would not have thought they had done their part, and felt excused from further sacrifices and perils? In 1646, we are told that Jogues had been staying two years at Montreal, when "he received the order of his superior to proceed again to the Mohawk towns. His mission was to confirm the fickle savages in their passing disposition to maintain a treaty lately made with the French and their Indian allies. For a moment that instinct of obedience, cultivated above all things in the Jesuit body, faltered

in Jogues' breast. Then, mastering himself, he consented: "I will go, and I shall not come back." A first visit to the Mohawk towns seemed well received, and Jogues returned as far as Fort Richelieu. Later in the season, he was ordered to go again. He obeyed, but the growing revulsion in favor of war was too far advanced in a part of the tribe; and a band of hostile Mohawks encountered Jogues between Lake George and their country. They seized the Frenchmen, stripped them and led them home in triumph. Here a savage crowd surrounded them, beating them with sticks. One cut thin strips of flesh from the back and arms of Jogues, and threatened him with death to-morrow. In the evening of Oct. 18, 1646, Jogues, smarting from his wounds, was sitting in a lodge, when an Indian entered, bidding him to a feast. Refusal would have been an offence. He followed the messenger to the lodge of the chief, and bent his head to enter. An Indian concealed within struck at him with a hatchet. An Iroquois stretched out his arm to protect him, but it was cut through in the attempt. The murderer cut off his victim's head. It was displayed on the palisade which enclosed the town, while the body was thrown into the Mohawk.

Wherein, now, did these missionaries differ from those which Protestantism is sending forth? In personal qualities, in disinterestedness, in devotion to their work and to spiritual interests, as they understood them, may we not say they were equal to ours? Whatever was wanting, in themselves, and in their work, was it not owing to the defective type of Christianity in which they were bred? Romanism emasculates Christianity by substituting the Virgin and the saints for Christ and God—"things which are not, for things which are." Instead of praying to the Infinite, with faith in a present Redeemer, it speaks into the air, addressing beings not authorized to hear or to help. It is not possible for the human soul to lean on such reeds as these. *Faith in God*, the mighty power that can move mountains, the missionary's sole reliance, drops from the nerveless arm of the Romanist, while he snatches at a phantom which antiquity, and not the Bible, recommends. The Jesuit missionaries substituted the sacraments for change of heart. It was enough for them that baptismal water had been applied to the body. They prepared their catechumens for the eucharist, by the mere repetition of creeds and prayers. Accordingly, the best

of their converts, after the longest experience of church influences, were only moral people—the simple *habitants* along the St. Lawrence. If innocent girls sometimes mounted higher, it was into the subtle air of sentiment, and visions, working their way, meanwhile, to heaven by uncommanded austerities. Such a religion can rise no higher than its human origin: it cannot subdue the soul—it cannot conquer the world for Christ.

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If, now, we turn our eyes for a moment from the Atlantic margin of America to the Pacific slope, we behold in the Missions of California a gentler race yielding easily to the control of Franciscan friars, (planted among them by the combined favor of church and state,) and forming great industrial communities. Twenty thousand Indians, regimented under every form of labor, kept step to the music of the convent bell, and filled up the hours of every day with useful occupations. Not all of these were rude, or even inartistic, as appears in the lovely architecture (the work of Indians, taught by the fathers), which sadly marks the seats of their devotion. Thousands of cultivated acres, many thousand cattle, horses and sheep, and a rich revenue arising from sales to the government or to foreign ships, attested the good management of the friars. There is no proof of harsh measures to enforce their commands. The spirit of St. Francis of Assisi seemed to dwell in Father Junipero, and every visitor rejoiced in this Arcadian simplicity. But, when the government, hard pressed, first borrowed, then plundered these treasures, and broke the hearts of priest and people by its rapacity, then it appeared that the best paternal rule, by priest or king, instead of self-sustaining men, produces only obedient children, ready to sink into imbecility, or lapse into barbarism. All that remains of those numbers, and that prosperity, is a scanty sprinkling of aged men, sadly mindful of the past. A short lived civilization was all that Romanism could produce under the most favorable trial.

[Our able contributor is right in noting the wonderful difference in the amount of strategy, duplicity, intrigue and falsehood, employed in India and the East by such Jesuits as Roberto de Nobili and many others, and the better practices of most of those prosecuting their missions in this Western World. It shows how any system of religion or philosophy may be affected, commended or compromised by its own disciples and advocates. The view

advanced that Romish missionaries have ever been quite as ready as Protestant missionaries to practice self-sacrifice and endure hardships, severe privation and toil, we fully endorse. We believe they have exceeded us in these respects, have been more ready to endure persecution even unto death, and that Protestants may well ask themselves why it is that these Jesuit missionaries are so much more prompt than Protestants are, to volunteer for the hardest mission fields, and to fill up the broken ranks of those who have fallen by disease and persecutions. What is the motive power in their case? Is there any possible consideration, principle or motive more mighty in influencing the heart and life than pure love to Christ and the souls of the perishing? And have not Protestants this motive in its utmost purity and power? The reasons for the comparative failure of Jesuit missions are well stated in this paper. Every admixture of error, in belief or practice of the Christian faith, weakens, deteriorates and tends to destroy its vitality and power; and the result of these errors—some of them grievous in the extreme, introduced and practiced by Jesuit missionaries, furnishes a lesson for us Protestants which we may not safely neglect and cannot too thoroughly and prayerfully study. For we may not overlook or disguise the fact that we are exposed to the same errors, and many of them are already distinctly manifest, in their incipency at least, both in our ecclesiastical proceedings in Christendom, and in the conduct and working of our missions among the heathen.—Ed. M. R.]

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## II. ADDRESS OF WILLIAM DUNCAN, OF METLAKAHTLA.

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Resumed from page 465.

But I have something better to tell you. The first little drops of mercy now began to come down, and you can imagine how welcome they were to my heart. After years of teaching I began to see little changes. The first little prayer, I remember, was from the lips of an old man. Just as I was going to bed one night, I looked out to see the fire. They have to keep large fires burning for our protection while we sleep. I saw the old man going to bed on his little mat, but before he laid down he simply looked up and said, "Open thy compassionate heart, Jesus, to me." Another little incident which shows you that there was a change started was this: I had visited one of the chiefs while he was sick (I very often had to look after the Indians while sick and dying). I visited him many times, and he was always willing to see me, although he would not accept my help in the way of medicine. He was afraid of that. When he died his brother came to me and said, "My brother, sir, is parted, that is, he is dead. He listened to you and often prayed as you told him to pray, and now he wants you to



write a certificate and we will put that certificate in his coffin, and then the Chief in Heaven will see that and know who he is." There was thus a little beginning to show me that my prayer had been heard. I said, "No, I cannot give your brother a certificate. I know very well all about your brother, and the Great Chief in Heaven knows all about him. God heard the prayers, and God knows all, so leave your brother with Him."

But I must give you another picture. I have only told you how I found these people years ago. Now let me tell you their condition when I left them a few months ago. The Gospel has done its work. You can teach the Indian in a great many ways, teach him to be this and to be that, teach him to work, etc., and then fail if you discard the Gospel. This alone shows the power of the Gospel. The first thing I want you to look at is the wonderful change in their manner of living. We have blacksmiths, coopers, etc., all working away at their various trades, the products of which we have a large sale for every Fall. They also prepare hundreds of tons of fish for the English market. We built a saw mill. I remember one man said to me, "You going to make water saw wood?" I said, "Yes." "Well," he said, "if you make water saw wood, I will die." Then I bought a telephone, and they said it was a mistake. The telephone might talk English, but it will never talk our language; but they found out in a little while that the telephone could talk their language. This is a sample of their material progress. Some people have mistaken ideas, and think the Indians should only be taught to work, but let me assure you that the whole of their material progress was the outcome of the spiritual progress that was made by the Gospel. Here were millions of people, who never knew what it was to be thwarted in anything. If a man committed a murder, and you told him you wanted to arrest him, he would stab you. All that we have changed; we now have a law-abiding people; the law is triumphant. When the men became so bad, I made them take a Bible in their hand and say, "I have done it." I organized a native police force, also a Consul. They have something to bring before the Consul nearly every day. They only bring the big things to me now; anything that is too difficult for them. There has been a great mistake in the managing of Indians, by recognizing their big chiefs, but now the best men come to the front; good Christian men rule, and that is the way a nation can prosper, as well as a village. These men are politicians, and I will give you an illustration of how very conscientious they are. I remember one day we were voting. We had no tickets, but I handed every man a button. Each man put his hand into the cap and dropped the button; only one lonely solitary button came back; only one Indian objected to the man that was nominated. We were all astonished to see that button come back, as the man



in question was said to be an honorable and straight-forward man. "Perhaps the button may have been dropped by mistake," I said. We did the same over again, but again the cap came back with the button in it, so we knew there was some cause for it. I said, "Now the man who dropped that button may come to me very early in the morning." I was curious to know why he objected. The next morning there was the man outside, waiting for an opportunity to get into my house. After awhile he got in. "Now," I said, "I want you to tell me why you dropped that button; did you drop the button?" He said, "Yes, I dropped the button, and I will tell you why. While I was with that very man who was nominated, about nine miles away trading there, the shopman by mistake gave him a dollar too much. Instead of returning it, he showed it to me and said, 'Shall I keep it?' I said, 'No, if you do I will tell.' Then he gave it back. He surely is not fit to be a Counsellor." There, you see, was a conscientious man.

I went out to this work under the auspices of the Episcopal Church, but I found I must drop my sectarianism, and take hold of the work just as I found it there, and let it grow naturally. The way they choose their Elders would be a sight to you. They choose them every year. If one proves to be a good man, he will be re-elected. If not, he will be rejected. I have to stay in the vestibule. I have the men come in one by one to vote. I open the church-door to receive the next man, and find him on his knees praying. They pray to God to be guided before they choose their Elders. When I see many of them come, they seem to be quite nervous and fearful in mentioning the name, for they think it is a very serious thing to do, to choose men to do God's work. Thus I found how conscientious they were in bringing men forward to do such work. I had another means of keeping order besides the Police, and that was by a simple piece of black flannel. Sometimes we had very desperate men to deal with. Now let me tell you right here, we have never had blood-shed in twenty-four years, and there is not another village in British Columbia where they have not had blood-shed. When we had these desperate men who would have shed blood, the only thing to do was to get rid of them. When we found all our efforts were unavailing, as a last resort I would put up a black flag over the village. As soon as ever that piece of black flannel was seen waving over the village, everybody began to talk about it, and moreover to inquire who it was that caused that black flag to fly, and that man did not dare to show his face, and soon disappeared, and that was just what we wanted. That is the way we got rid of these vile men. Slavery has disappeared, and there is no more drinking. Liquor has been driven out of the country by the very men themselves. They watch closely and keep me informed, it being contrary to Law to bring

liquor there. You would be surprised to see how useful and law-abiding these men have become. I will just mention one little fact.

An Indian walked into my house one day, not long ago, and said, "My brother has gone away, and taken some blankets which belong to me; he has gone eighty miles." I said, "Well, what do you want me to do? It would cost more to send a man after them, than your blankets are worth. I will write you a letter, and you may send it to your brother, and he will do what is right." He looked very much pleased over this. I wrote him a letter, put it in an envelope, and sent it off. About two weeks afterward the man came back and handed me a letter. He had come especially for the purpose. "Why do you bring me a letter like that, (it was my own) why did you bring it back?" He said "I showed my brother the letter and as soon as ever he saw it he gave up the blankets, rather than have any more trouble."

Let me speak of the social changes. Men and women were always quarreling; fighting and biting each other; the children were cruelly treated and the whole social life was a failure, and a terrible thing. The poor Indian was miserable at home, miserable in his life, and died under the most horrible circumstances. I cannot bear to think how the poor Indian would pass away in the midst of screaming, yelling, whooping, all sorts of wickedness going on around him, but this is the way the poor thing had to die. Now the sick are properly attended to. They have their medicine as we have, and I found out after a while they would rather take my medicine than their own.

A large party coming to see me one day, I took them all to the church to address them. When I went out I saw how very much impressed they all looked. There was no whispering, no noise of any kind; they were all serious. The next morning to my astonishment I found all these people on the bank of the river, vomiting. I had never seen this before. I immediately called the attention of one of my men and said, "what does all this mean?" He said, "Late late last night the medicine man of that gang awoke in the middle of the night and told all the people some great evil was coming, and the only way to avert their being destroyed was to get up early in the morning and take a vomit." This was to make them feel his power over them, and in this way they had averted a calamity that would otherwise have befallen them. Thus you see the social change is the great change which has produced all the other changes in a marvelous manner. They are very proud to have you enter their church, and if you were to go in the front door of one of their houses, you would not believe you were among the Indians. They are devoted in their services; they have Bible readings; the Sunday School is going on. You see the old people, all the females in one class, the males in another, learning the words of the Gospel. The Cannibal who once hated me, died a

Christian. The man who stood over me with a knife, died a Christian. For years he was a dear friend of mine, and that man on his dying bed wrote three letters asking me to come and see him, and I should have gone, only I had so many sick to attend to. His last letter said, "I beg you to come and see me, for I should not like to pass away before seeing you, for you showed me the ladder that reaches Heaven, and I am now on the top of that ladder. I only have one great trouble, I want to see you." I saw he was very earnest. I think the reason was he wanted to beg my pardon for that cruel piece of work when he stood over me with that knife to take my life, for we had never alluded to it, had never spoken of that day, and I think before he died he wanted to beg my pardon, but I did not see him.

One old man in speaking to me said, "Sir when you came, the ground was covered with blood, but now the blood is dried up, and feathers cover the ground." Feathers I should tell you are a symbol of peace. These people have beautiful ideas and views of the Gospel. I have heard one exhort. "Now brethren and sisters, you all know the way of the eagle; the eagle is a bird that flies high [putting his finger up] and on one of the highest branches of the highest tree, will the eagle rest. Brethren and sisters, this Gospel is the highest branch of the highest tree; on this let us rest. Then like the eagle we shall be safe from the fears and troubles beneath us." Another man said, "Why sir, you know we can make spoons of the crooked horn of a sheep, but so crooked is a sheep's horn, that we have to melt it, but it goes back again to its crookedness. We melt it again; it goes back again. You found us like the crooked horn of a sheep, but you have melted us; you have straightened us, but we go back again, and you keep on melting us. If you go preaching that Gospel to us, you will straighten us, and make the spoon." This is the way they speak of the Gospel of Christ.

I must not detain you longer; these poor people are now being set upon by the greed of the white man. The white man is the savage after all. He meets the poor Indian on his way, and he thrusts him out, tracking him down. "We have taken from you all your Fathers had; you are nobody; you are a pauper, you are a slave, and we are the men that rule." This is what the white men are now saying to the Indians. We have now been told that the land where we have built our church is not the Indians, land; it belongs to the Queen of England. The people say we cannot dwell upon our Father's land, because it is not ours, and so they have sent me to this country to get a home somewhere, upon the face of the earth, and we are going to buy and build a home in Alaska, Alaska not being very far from where we now are. This is a blight upon Christianity, and our fellow men. They may have learned about the Fatherhood of God, but there are very

few who know the Brotherhood of man. They trample upon their fellow-men. Christian men, stand up like men and stop this shameful curse which you are inflicting upon the poor Indian. Do not venture upon their land, but keep away from them, and let the poor Indians live in peace. The good men of your country, and the good ladies of your country have now got hold of this question, and I have no doubt you will get it settled, and settle it rightly. May God help you, and thus remove this great curse. The Indian is a man, he is a Christian man, and one of them I saw pass away held me by the hand and said, "The last thing I want to look upon is you, because you gave me my hope in Christ ; " and many deaths have I witnessed among these people, praising God with their last breath. Now friends let me ask your sympathies and prayers, that God in His great mercy may send deliverers to these Indians. I have shown you how I found them, and how I left them, rejoicing in the Word of God, and in the Saviour they have found. I desire to thank you for your kind attention, and may God bless you in your Christian work.

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THIS STORY OF METLAKAHTLA, in all its details, is well and graphically told by Henry S. Welcome, in an illustrated volume of 483 pages, just issued from the press of Saxon & Co., 39 Chambers St., New York, price \$1.50.

From the distance of India we have watched the character, progress and results of Mr. Duncan's work in Metlakahtla from its origin, and have now read this volume with profound interest.

If any other attempt to evangelize savages so degraded, made by *one* man single handed, in the whole history of modern missions, has developed results so valuable, and on so large a scale, surely its details should be given to the Christian public. The very magnitude and extent of this work is a marvel, and its genuineness as work of true Christian civilization and regenerating grace is attested beyond all room for doubt. And yet the work is being maligned, opposed and condemned by the highest functionaries of the Church of England, and by the Church Missionary Society—the largest and generally regarded as one of the best and most wisely conducted Missionary Societies of all Christendom. Here surely is a problem to confound both the world and the church. A most woful and bitter conflict has been waged for years between the authorities of the church and society on the one hand and the agents and members of this Metlakahtla Mission on the other, so bitter, fierce, and furious, that we stand before it in strange and absolute amazement, able only to weep in sorrow at the wrong passions and doings of professedly Christian men who can so rend and ruin the most gracious work of God. We cannot now enter into the history and details of this work. We can only say, Mr. William Duncan, moved by love and pity for these Indian savages,



volunteered to go and teach them the Gospel, was sent by the Church Missionary Society, and for some twenty years prosecuted the work under direction of that Society. The result of his labors in the Christian civilization and uplifting of these Cannibal savages filled the agents of the Society and all observers with profoundest surprise and thankfulness to God. On this point our readers will welcome the testimony of a few disinterested men who had personal knowledge of that whereunto they testify. Our first witness shall be the

#### BISHOP OF COLUMBIA.

This Bishop visited Metlakahtla, four and one-half years after Mr. Duncan began his work among the Indians, visited it to examine and baptize worthy candidates among them for this ordinance. He writes :

"We were met, by the whole village, who stood on the bank in a long line, as fine a set of men, well-dressed, as could anywhere be seen where men live by their daily toil; certainly, no country village in England would turn out so well-clad an assemblage.

"I addressed the assembly, and was interpreted by Mr. Duncan, who made himself, also, an earnest and telling discourse. *This change is the result of four and a half years of his faithful and earnest work as a catechist. Beyond the expectation of all persons acquainted with Indians, success and blessing have attended his labors.*" . . .

"Got to the mission-house at eight to breakfast. Afterward engaged the whole day seeing catechumens till one o'clock next morning. One after another the poor Indians pressed on to be examined. They had been under training for periods varying from eight months, to three years. They had been long looking for a minister to admit them to baptism. It was a strange yet intensely interesting sight in that log cabin, by the dim glimmer of a small lamp, to see just the countenance of the Indian, sometimes with uplifted eyes, as he spoke of the blessedness of prayer; at other times, with downcast melancholy, as he smote upon his breast in the recital of his penitence. The tawny face, the high cheek-bone, the glossy jet-black flowing hair, the dark, glassy eye, the manly brow, were a picture worthy the pencil of the artist. The night was cold—I had occasionally to rise and walk about for warmth—yet there were more. The Indian usually retires as he rises, with the sun, but now he would turn night into day, if he might only be allowed to 'have the sign,' and be fixed in the good ways of God. . . .

"I first drew forth their views of the necessity of repentance, its details, and their own personal acquaintance with it. I then questioned them as to the Three Persons of the Trinity, and the special work of each, with allusion to the Judgment, and the state of the soul hereafter, inquiring into their private devotion, to learn their personal application of repentance and faith. I questioned their anxiety for baptism, and demanded proof of their resolution to keep the will of God for their guide, to speak of God, and to labor for God's way, all their life long. I sought to find out the circumstances under which they first became seriously inclined, and to trace their steps of trial and grace. Admitting them to the promise of baptism, I exhorted them to prayer and devotion, as a special preparation until the time came."

On the day appointed, fifty-six accepted candidates for baptism, assembled in the church, and ranged themselves in a large circle, in the midst of which the ceremony was to be performed.

The Bishop of Columbia thus describes the scene :—



"The impressiveness of the occasion was manifest in the devout and reverent manner of all present. There were no external aids—sometimes thought necessary for the savage mind—to produce or increase the solemnity of the scene. The building is a bare and unfinished octagon of logs and spars—a mere barn—sixty feet by sixty, capable of containing seven hundred persons. The roof was partly open at the top; and, though the weather was still cold, there was no fire. A simple table, covered with a white cloth, upon which stood three hand-basins of water, served for the font, and I officiated in a surplice. Thus there was nothing to impress the senses, no colour, or ornament, or church decoration, or music. The solemnity of the scene was produced by the earnest sincerity and serious purpose with which these children of the Far West were prepared to offer themselves to God, and to renounce forever the hateful sins and cruel deeds of their heathenism; and the solemn stillness was broken only by the breath of prayer. The responses were made with earnestness and decision. Not an individual was there, whose lips did not utter in their own expressive tongue, their hearty readiness to believe, and to serve, God." . . .

*"All former work, varied, and interesting, and impressive as ministerial life is, seems insignificant, before this manifest power of the Spirit of God, touching the heart and enlightening the understanding of so many recently buried in the darkness and misery of ignorant and cruel superstition."*

*"To a worthy, zealous, and gifted lay brother, is this reward of his loving and patient labors. Few would believe what Mr. Duncan has gone through during the past four years and a half, laboring alone among the heathen. Truly is the result an encouragement to us all."*

#### REV. R. DUNDAS' TESTIMONY.

About a year after the Bishop of Columbia's first visit, Rev. Mr. Dundas visited it for the same purpose, viz. : to baptize worthy converts. Having described the Sabbath worship, conducted by Mr. Duncan in Tsimshean, Mr. Dundas writes:

*"The service was most striking. It was hard to realize that three years ago these had all been sunk in the deepest heathenism, with all its horrible practices. What hours, what whole nights of wrestling in prayer, have been spent by this single-minded faithful servant of God, in humble supplication that he might 'see of the travail of his soul,' and how has he been answered! There is nothing too hard for the Lord."*

*"I went on shore in the afternoon, to take up my quarters with Mr. Duncan. About four o'clock the bell was rung, and the whole village assembled at the school-house, when Mr. Duncan told them that on the following Sunday, those who desired it, and also on examination approved themselves, would be admitted to Holy Baptism. Candidates were to assemble that evening at seven, to give in their names. In his address to them he was very pointed and stringent—fencing in, as he afterward told me, the door of admission. He told them the strict, uncompromising requirements in those who thus sought to join themselves to Christ and His service. Better that they should postpone so solemn and awful a step than come to it unprepared. At the hour appointed the candidates were assembled. Fifty-five gave in their names. Several were absent who would have come forward had they been there; but, as my coming was not anticipated, at least 150 to 200 were away for their last hunting and fishing excursions before the winter, and would not be back for some weeks. . . ."*

*"I was strongly impressed with the real earnestness and devotion of those who came forward, and with their acquaintance with the simple, saving truths of the Gospel message.*

"All Saints' Day. To-day I was privileged to perform the most interesting scene I have ever taken part in since I left England. Fifty-two souls have been baptized with water and the Spirit, and added to the Church of Christ, most of whom were walking a few years ago in the darkness that might be felt of degraded heathenism."

Of his leave-taking of Metlakahtla, Mr. Dundas writes:

*"And so I bid good-by to this most interesting place. It takes its position now as one of the civilized towns or villages of British Columbia. But it is more than that: it is the enduring witness of the faith and patience and love of one unaided Christian teacher, whose sole reward (the only one he has ever coveted) is the souls he has been the honored instrument of bringing from darkness to light. 'I have seen Missions in various parts of the world before now' (said Lieutenant Verney to me), 'but nowhere one that has so impressed me with the reality of what has been accomplished.'"*

#### ARCH-DEACON WOODS' TESTIMONY.

This Arch-deacon visited Metlakahtla in 1871 for the same purpose, viz.: to baptize candidates. He writes:

*"Sunday, the 12th of November, is a day to be remembered by me. I have had in the course of a ministry of over twenty years many solemn experiences, and witnessed many touching scenes, but never since the day of my own ordination as a priest in the Church of Christ, have I felt anything like the solemnity of that day, when I saw before me a crowded congregation of Christians—of heathen seeking after Christ, and of the little band of fifty-nine about to be received through holy baptism into the ark of Christ's Church.*

*"Holy Baptism, at all times a most solemn rite, seemed to me specially so at this time, when I was called upon to administer that Holy Sacrament to men and women who, of their choice, yet influenced, as I fully believed, by the power of the Holy Ghost, came forward to renounce heathenism—to give up in more than one instance all that was dear to them in this world, and to enlist in the army of Christ. Oh, may the merciful God grant that they may have power and strength to have victory and to triumph against the devil, the world, and the flesh!*

*"In the evening, accompanied by Mr. Duncan, I visited several houses in the village and baptized five adults, who, through sickness or the infirmities of age, were prevented attending the service in church, making a total of eighty-four persons baptized at Metlakahtla, which, with the twenty-two baptized at Kincolith, gives a grand total of 106 persons added to the Church on this occasion."*

Of Mr. Duncan's evangelizing agencies and processes the

#### BISHOP OF ATHABASCA,

After a visit to Metlakahtla in 1877-8, wrote:

*I cannot but think it would be a great gain if this scheme of Mr. Duncan's could be largely followed in other missions.*

## EARL DUFFERIN'S TESTIMONY.

Lord Dufferin, when Governor-General of Canada, visited Metlakahltla in 1876, with Lady Dufferin, and after much and careful observation, near the close of a long address, said :

*Before I conclude I cannot help expressing to Mr. Duncan and those associated with him in his good work, not only in my own name, not only in the name of the Government of Canada, but also in the name of Her Majesty the Queen, and in the name of the people of England, who take so deep an interest in the well being of all the native races throughout the Queen's dominions, our deep gratitude to him for thus having devoted the flower of his life, in spite of innumerable difficulties, dangers, and discouragements, of which we, who only see the result of his labors, can form only a very inadequate idea, to a work which has resulted in the beautiful scene we have witnessed his morning.*

Our readers should understand that the testimonies we have quoted are the merest fragment of the spontaneous commendations given by disinterested men and observers of every class and rank in society, to which may also be added the book entitled "*Metlakahltla*," published and widely circulated by the Church Missionary Society itself.

## THE CONFLICT.

In the midst of this peaceful and prosperous state of the Mission, causing universal commendation and rejoicing, there suddenly arose the bitter conflict which we have already mentioned. Our author writes :

CHRISTIANITY, humanity and civilization seemed to triumph over all this region, when, suddenly, in the autumn of 1881, an unrighteous storm of persecution, gathered in a quarter altogether unlooked for ; soon, it broke over Metlakahltla in fury ; and has continued to rage ever since, with cruel asperity ; at this moment, it threatens the settlement with destruction.

The "asperity and fury" seem to have been wholly on the part of the clerical agents of the Church of England who undertook to enforce on the Indian converts the rigid ritual, rites and observances of their Church in opposition to Mr. Duncan's judgment.

In the history of this Mission thus far we have abundant evidence that Mr. Duncan did not oppose the baptism of his converts, after sufficient instruction and a right understanding of its significance ; and his own proposal to the C. M. Society to introduce the Lord's Supper when they should become sufficiently mature in Christian knowledge and life to rightly understand and appreciate it, is ample evidence that he urged delay only to guard against the peril and risk of such infant converts from superstitious cannibal tribes, regarding as fetishes these most sacred rites of the Christian Church. But the clerical party, as agents of the C. M. Society, hasty and imperious, would consent to no delay, and pressed Mr. Duncan to consent and aid them in bringing the Indian converts

to their views in all ritualistic and ecclesiastical practices, till he felt it best to resign his post and surrender his Mission to other hands that would mould it as the Society desired. He accordingly notified the Society of his wish and purpose, and it tried to find some one to take his place. Failing for a long time to find some suitable person for this responsible position, the Society delayed, till Mr. Duncan abdicated and made over Metlakahtla to an ordained clergyman of the Society, and prepared to begin an entirely new Mission in some other locality.

The result is thus described by our author:

"Metlakahtla was thrown into a state of dreadful confusion; and the organization wellnigh wrecked, by the unwise ecclesiastical enthusiasm of the new missionary; the effect of whose methods, upon many of the still superstitious minds, was to create a sort of fanatical cyclone. Some were led in the fever of their delirium, to declare that they witnessed miracles; beheld, and held converse with the Holy Spirit; and that angels hovered about the village.

This man in his blindness, was actually congratulating himself, on the work of the Holy Ghost, but when the news of his foolishness reached Victoria, there was a general demand that Mr. Duncan should instantly return, and save his life's work from utter destruction. He did return, but, it was with great difficulty that he succeeded in eliminating the results of a few weeks' misdirected, fanatical zeal.

The Society thanked Mr. Duncan, very heartily for his timely interference; and Bishop Bompas, whom they sent to Metlakahtla just after this incident, severely censured the clergyman for his indiscretion, and expressed the fullest approval of Mr. Duncan's course. Although, the Bishop had come with the intention of introducing the Lord's Supper, he saw by the recent proceedings, that these people, yet, needed careful, and judicious, management and guidance; and deemed it extremely precarious, and inopportune to initiate the administration of the sacrament during his stay. In this decision, he was but in accord with Mr. Duncan's well-matured judgment; though, recently it has been falsely intimated by the Society that Bishop Bompas was only prevented from introducing the rite, by Mr. Duncan's resistance.

A succession of failures nullified the Society's plans to relieve Mr. Duncan, and necessitated his remaining from year to year."

On erecting the Northern part of British Columbia in the Bishopric of New Caledonia, the new Bishop came in collision with one of the other missionaries so severe that the C. M. Society authorized its missionaries in that region to organize a conference on Mission affairs, the better to check the Bishop's interference. Mr. Duncan resolved to place the responsibility of his remaining in charge of Metlakahtla or leaving it, in the hands of this conference. He did so, and the majority of the conference "Resolved to advise the Society to constitute Metlakahtla into a lay Mission, and leave the work in Mr. Duncan's hands, without clerical supervision: the minority wanted to give the Mission its full independence."

Who can fail to see that this advice of the conference offered a full, easy, practicable and complete solution of the whole difficulty? Granting that Mr. Duncan was at fault in not showing a



higher appreciation of the ritual and ordinances of the Church; conceding all the proprietary rights of the Society and the technicalities urged by the Bishop and his party, still what were these compared to the perpetuity and prosperity of this great and glorious work which God was accomplishing by Mr. Duncan?

The rest of this story can be read by disinterested Christians only in tears of sorrow that professedly Christian men can so lose sight of the most vital principles of the Gospel. The Bishop at once began a course of petty annoyance and persecution of Mr. Duncan and his party, availing himself of every possible technicality to press the proprietary rights of the Society, calling Government forces and war-vessels to his aid to enforce his claims against the Metlakahtlans, and by the unjust and arbitrary rulings of the Canada Government, its former right rulings under the Earl of Dufferin have been reversed, the Indians have been deprived of their proprietary rights in their land, and are now compelled to submit to all this wrong and outrage and accept the rights and ordinances of the Church at the pleasure of this ritualistic Bishop, or leave Metlakahtla where they have so long enjoyed the pleasant homes, church and school, built with their own hands, in such Arcadian blessedness, and migrate to some new and untried region beyond British rule, and begin again the hard toil of building homes and forcing a livelihood from the soil perchance less propitious than in their native land.

They have chosen the latter alternative, hard as it seems, and some 1,000 or more of them are soliciting from the United States Government a grant of land in Alaska and preparing to remove to it. Who can fail to pray that God will bless their efforts, and help them to secure new homes where they may find freedom to worship God in the way best adapted to their own enlightened consciences.

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### III. RUTH GANGA.

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BY REV. J. L. PHILLIPS, D.D.

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FIFTEEN years ago there was a great stir in the quiet city of Midnapore, Bengal. An angry crowd of Hindoos violently entered the house of an English clergyman to rescue a woman of the *zenana* who had been baptized. A blow or two, volleys of personal abuse in Bengali and broken English, and the rough handling of several Christians—thus ended the disturbance, for the police soon dispersed the crowd, arresting the chief offenders. Ganga, baptized Ruth, was safely sheltered in the home of a well-to-do native Christian magistrate, and the superficial bruises on the minister's face



soon healed up. But the social ferment of that one day shut all *zenana* doors against our teachers, American and native, for weeks, some of them to open no more to the message of the gospel. And to-day, after these fifteen years, that broken family circle is not reunited, the husband and father still a Hindoo and the only child a wanderer from home.

This brief record states a case. It was one of the first of its kind and there have been others since. I distinctly recollect that the general conviction throughout missionary circles in Bengal, wherever this case was heard of, was unanimously against the action of the clergyman who baptized this woman; and I believe such a conviction has gained ground during these intervening years. Many of the readers of the *Illustrated Christian Weekly* are interested in the work carried on by Christian teachers, native and foreign, for the secluded women of the *zenanas* of India. Let them keep in mind these points:

1. There is an immense amount of genuine and sturdy work for Christ done in the *zenana* that never gets reported. Our sisters are laying deep foundations, where only they can lay them, for the future church of India. With patience and zeal begotten of faith they are erecting an edifice the proportions or permanence of which our bristling statistics can neither detect nor determine. The clamor for "returns" does not disturb these persevering workers. Only the eye of God counts their converts. For years yet their work will be largely unseen, their truest triumphs untold. By-and-by the results will appear. Eastern tourists have seen the breakwater at Madras that now shelters the shipping from the most dangerous surf on the coast of India. How long it looked like labor lost to throw the loads of rocks into the seething sea. At last a mere rim of stone wall is seen above the foaming face of these troubled waters. Now see the massive weir that defies the angry waves and provides safe anchorage for scores of ships. So will the quiet and persevering work of our *zenana* toilers appear by-and-by, when in multitudes of Hindoo and Mohammedan homes Christian altars are erected that shall shut out the sins and superstitions of centuries and secure purity, peace, and power to a transformed domestic life.

2. There should be much prayer offered up for these women of the *zenanas* and for those who teach them. Great wisdom is required by the teacher in setting forth the elements of our holy

religion so as to disarm prejudice and win the pupil's heart. The wily priest and the proverbial mother-in-law will do all in their power to dislodge the truth from the minds of the most eager learners. But here as everywhere faithful effort will tell, and sooner or later some of the inmates of the dark *zenana* will begin to pray to Christ, the surest sign of a new life. Let our Christian sisters think for a moment of the grave issues involved in these beginnings of spiritual life in the *zenana*. Every worthy woman will now begin the solution of problems like this, How can I win over my husband to this blessed faith? How can I train my children for this holy Saviour? How can I reach and rescue the women of my rank and the poor and ignorant around me? Questions like these mean more a hundred-fold than baptism in hot haste, that cuts her off it may be for ever from her own home and friends. There are many ways for such disciples to confess Christ within the precincts of the *zenana* walls, from the subtle unconscious influence of a pure life to the numerous opportunities for calm and quiet testimony to children, domestics, and female friends of the preciousness of a Redeemer's love. Let the reader pray that great wisdom be granted all *zenana* pupils and teachers.

3. It is already a mooted question in missionary circles whether Christian women should not be empowered to administer the ordinances of the church in these *zenana* homes. I call to mind a spirited discussion on this topic in the Calcutta Missionary Conference a few years ago. The prevailing opinion seemed to be in favor of the administration of baptism by women in *zenanas*. Had this been done, Ruth Ganga's home might have been saved to her. Let us thank God that woman's work for woman is broadening on every hand!

COMMENTS BY THE EDITOR OF THIS REVIEW.

The above interesting account of the baptism of a *Zenana* woman, some fifteen years ago, has appeared in print once at least before. We reproduce it here at the kind suggestion of our very dear friend and brother, the writer of it, and desire to bring the question afresh to the prayerful thought, both of the writer and of our readers, whether the view presented favoring the secret or private confession of Christ, and the postponement of baptism or omission of it altogether, will bear the full light and test of Christ's own teaching.

Christ invariably recognizes persecution as one of the results, or awards of confessing Him. See Mark 10:30. And yet He insists on this confession being, not secret, but before men. "Who-soever, therefore, shall confess me before men, him will I confess also before my Father which is in Heaven." And a denial of Him before men, which would virtually be inevitable in order to keep a confession and baptism in a *Zenana* unknown, Christ declares shall incur His denial of such an one before His Father in Heaven, Matt. 10:32, 33. He even declares He came not to send peace but a sword. His object is not to keep families in harmony in their false beliefs, but to set them at variance, "a man against his own father, the daughter against her mother, and the daughter-in-law against her mother-in-law," so that "a man's foes shall be they of his own household." Did the faithful missionary who baptized Ganga do anything worse than this? In obedience to the plain and positive teaching of Christ could he have done anything less than he did?

If we turn from the Master to His disciple in the early Church, what says Paul? "Therefore I take pleasure in infirmities, in reproaches, in necessities, in *persecutions*, in distresses for Christ's sake." II. Cor. 12:10. Rejoicing to suffer the loss of all things, that he might win Christ and be found in Him; that he might know Him and the power of His resurrection, *and the fellowship of His sufferings*, being made conformable unto His death; longing to fill up that which is behind of the afflictions of Christ in his own flesh, Phil. 3:8-10 and Col. 1:24. Let us beware of doing or saying anything to lessen the offense of the Cross of Christ. If Ruth Ganga is a true believer, her joy in the Lord has abounded through all these years of suffering, and we may trust in God to bless her Christian life and self-sacrifice to the salvation of that Hindu husband and broken family. Through all the history and progress of the Gospel in India it has been just such "social ferments" that God has used, as He did the persecution that arose after the murder of Stephen, for greatly setting forward the work of the Gospel in winning souls and building up the Church and Kingdom of Christ.

The first Brahman it was our privilege to baptize in India was a young man of much intelligence by the name of Vyenkutrao. His family was wealthy and ranked high in social standing. Young Vyenkutrao's dominant motive, which drew him 100 miles from his home in Mominabad to our Mission Seminary in Ahmednuggur, was an earnest desire for education. He entered our Seminary and applied himself to study with the energy of one having a fixed purpose. We found him ingenuous, frank, unsophisticated and full of affection, bound to parents and relatives by very strong ties, especially so in the case of his mother and a beautiful young wife who had already grown to womanhood and was living with him in marital relations and with mutual affection. Vyen-

kutrao worshipped the gods and accepted the superstitions of Hinduism because he had always been so taught by those he most esteemed and loved. But in our seminary he soon awoke in a new world of religious thought. We opened our school every morning with prayer to the true and *living* God and an hour's study of the Bible. God's truth soon roused responding chords in that young heart. Long before a word passed between us personally on the subject, it was easy to observe the awakened and trembling interest and tearful eye, as the way of pardon and salvation through the atoning blood of the Son of God became more and more clearly apprehended.

Young Vyenkutrao soon began to come to us by night to talk of the burden on his soul and the great question how to obtain pardon and eternal life. We need not here narrate these interviews, or mention how clearly, quickly and fully he apprehended God's terms of salvation and emerged into the full light and blessedness of a child of God, longing to obey and follow Christ in all things. But there were the relatives, and especially the dear mother and wife. How could he give them up, especially the loved wife, leaving her not only lost to him, but leaving her also to the wretchedness of Hindu widowhood?

We will only say, the trial was so severe that for five long years that dear young man made all possible efforts gently to enlighten and win over that wife to his own views and convictions and thus to Christ. In vain; and when at length he became convinced it was an impossibility, he came to us repeating those meaning words of our Saviour: "Whosoever loveth father or mother, *wife* or children more than me is not worthy of me," and begged me to baptize him. Could we refuse, or longer delay? As he stood up before the audience which crowded into the church, and received the sacred rite at such sacrifice, it was a solemn moment to him and to us. But his tear-filled eyes glowed with deep love and joy in Christ as he witnessed this good confession. The "social ferment" quickly followed, as we knew it must. The parents and brothers appeared in Ahmednuggur sooner than we thought possible, and to our great sorrow succeeded in capturing dear Vyenkutrao and deporting him into the Nizam's territory, beyond British jurisdiction. For three long months we were left with no tidings of him, in extreme anxiety lest he might be tortured and forced to deny Christ or perish under the trial. But in His own good time God appeared for his deliverance. With alternate pleadings and tenderest entreaties, especially from the mother, and the sternest and cruelest threatenings, he was kept in close confinement on poor and scanty fare, till his health so suffered that, at his mother's entreaty, his father and brothers allowed him to go out in the open air fifteen minutes each day at nightfall with a faithful, trusty servant always at his side. A young man of the Eurasian class learning



his condition, posted horses on route to Ahmednuggur, and Vyenkutrao seized the opportunity and fled. In presence of the Eurasian the servant was unable to prevent the flight, but hastened to inform the father and brothers as quickly as possible. A full 100 miles lay between V. and safety, and he well knew the pursuit would be pressed to the utmost. But finding good horses posted and ready in each town specified by the Eurasian, he outrode his pursuers and the next night at midnight knocked at the city gate in the rear of our house with a force that roused our night watchman. We hastened to the gate, inquiring who was there. His mind full of the miraculous escape of Peter from prison and his knocking at the door where the Christians were praying for him, the dear young man replied, *Peter*. But his voice gave us his real name and he was quickly under our protection. His pursuers were but little behind him, but could gain no access to the city till morning, and then soon became convinced that all efforts to recover their captive would be in vain. Were we wrong in baptizing this dear young Brahman? Will Bro. Phillips say we were? Does any ruling of the Calcutta Missionary Conference condemn us? Is not the command of Christ positive to baptize as well as to teach? Does He not require believers to confess Him *before men*?

This "social ferment" nearly broke up our seminary for some weeks, but gradually our students returned, and the result of this ferment, like all others of the kind, served to spread widely a knowledge of our Christian faith and its divine truth and elements which could induce such a young Brahman as Vyenkutrao to endure so much to win Christ and to be found in Him. Such "social ferments" have been God's special agencies for extending His blessed work in India. Let no zenana woman be authorized to baptize to avoid the test of confessing Christ *before men*. Let no missionaries attempt to eliminate the Cross from our holy faith, or lessen its offence. The result of allowing some of the early converts to retain caste in the Church in India, and its becoming a power utterly unmanageable by the missionaries, till dear Bishop Wilson throttled it by force, at the terrible cost of losing scores of native pastors and preachers and hundreds of church members who either went back to Hinduism or went over to the Romanists, should be a lesson on this subject to all Protestant missionaries to the end of time.

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#### IV. FOREIGN MISSIONS IN 1885-1886.

##### LI. SOCIETY FOR PROPAGATING THE GOSPEL, (S. P. G.)

(See Vol. IX., p. 444.)

REV. H. W. TUCKER, M.A., 19 Delahay St., Westminster, England.

For the *home strength* of this church we are obliged to repeat the figures of last year. Clergy 23,000; members 13,000,000.



	1885.	1886.	Year's Gain.
Income . . . . .	\$589,859	\$528,558	\$61,301 less.
<i>Foreign Force and Results.</i>			
European Missionaries in all .	575	571	4 less.
Missionaries to the heathen .	165	179	14 more.
"    Women . . . . .	62	59	3 less.
Catechists and Helpers . . .	1,700	2,000	300 more.
Communicants . . . . .	32,500	36,683	4,183 "
Cost of Administration \$77,806 and	$\frac{\$77,806}{\$528,558 - 76,806} = 17.23 \text{ per cent.}$		

Nearly one-half the income of this Society is devoted to its Missions in India. We rejoice to see here an effort to increase native agency. Among the 13,000 converts in Chota Nagpore, 15 of the clergy are native brethren. In Tinnevely, where Bishop Caldwell recently ordained 15 native men as deacons, he was prevented from ordaining 10 others whose spiritual fitness he did not doubt, only by the thought of lack of money.

In such cases the question arises whether due advantage is taken at such times to enlist native gifts that "fruit may abound to your account."

Educated as our India Christians are in offering tithes, ten men can start a self-supporting church with a pastor receiving as much as any member of his church. Now is the time for starting native churches on a right basis.

Of the missionaries of this Society we notice that some 31 are honorary. Recently a lady of high culture has offered herself for work in Japan and also agreed to provide the cost of some fellow-workers.

We would emphasize the immediate need of haste in carrying the Gospel to India as shown in the fact that Islam and Hinduism are being constantly recruited from the aboriginal races. It is well said, "In religion affinities are practically more remote than antipathies, that converts from a lower system of error to a higher, as from fetishism and devil worship to Hinduism and still more to Mohammedanism, are, by such conversion, further removed from Christianity and more difficult to convert than in their original condition."

## LII. THE CHURCH MISSIONARY SOCIETY, (C. M. S.)

(See Vol. IX., p. 446.)

REV. C. C. FENN and other Secretaries, Salisbury Square, London, E. C.

The home strength of this Society is the same as that of the S. P. G.

<i>Foreign Force and Results.</i>	1885.	1886.	Year's Gain.
Ordained Europeans . . . .	233	230	3 less.
Lay . . . . .	38	38	0
Women . . . . .	18	20	2 more.

<i>Foreign Force and Results.</i>	1885.	1886.	<i>Year's Gain.</i>
Ordained Eurasians . . . . .	11	11	0
“ Natives . . . . .	241	250	9 more.
Eurasian Teachers . . . . .	26	25	1 less.
Native Helpers and Teachers .	3,509	3,289	220 “
“ Communicants . . . . .	42,584	42,717	133 more.
“ Adherents . . . . .	193,000	185,878	7,122 less.
“ Scholars . . . . .	70,176	69,256	920 “
Foreign Mission Income . . .	\$1,157,708	1,161,095	5,387 more.
“ “ Expenditure . . . . .	1,184,282	1,166,065	18,217 less.
Cost of Administration . . .	121,443	135,140	13,797 more.
Cost per cent . . . . .	11.73	13.10	1.37 more.

This has been an unprecedented year in the number of volunteers for foreign fields. The number of definite offers has been 61, and of these 26 were accepted. At a time when Missions are crippled for lack of laborers and work is waiting especially in Yoruba, Western India and the Telugu field; while the Soudan remains unoccupied, though 2,7141 has been provided for its evangelization, is not the above a significant fact, especially as 13 of these 26 candidates are accepted for training. Would not this argue for an early decision for missionary work. If young people were encouraged to early make this decision, their course of study, reading and their best years of training would be shaped by this purpose. The present crisis in foreign lands is certainly calling for a more rapid supply of workers.

Of the many stirring facts of this report we can mention but a few. Tinnevely celebrates its beloved Bishop Sargent's Jubilee and contrasts the 8,000 Christians in 224 villages, and the one native clergyman of 1835, with the 56,000 Christians in 1,000 villages, and the 68 native clergymen of 1885.

Fuhchow, encouraged by the sympathy and support of both native and foreign merchants, sends lay evangelists to Corea. The labors of native clergymen are honored of God; one of them, the Rev. Ruttonji Nowroji of Aurangabad, baptized 255 adults, the largest number received at any one Station during the year.

### LIII. ENGLISH BAPTIST MISSIONARY SOCIETY.

(See Vol. IX., p. 448.)

ALFRED H. BAYNES, Secretary, 19 Castle St., Holborn, London, E. C., Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Ministers . . . . .	1,882		
Churches . . . . .	2,593		
S. S. Scholars . . . . .	450,613		
Members . . . . .	310,818		
Foreign Missionary Income .	\$381,067	\$351,095	\$29,972 less.
<i>Foreign Force and Results.</i>			
Ordained Europeans . . . . .	80	94 (an estimate)	
Lay “ . . . . .	25	25	
Women . . . . .	23	23	

<i>Foreign Force and Results.</i>	1885.	1886.	<i>Year's Gain.</i>
Natives Ordained . . . . .	80	66	14 less.
“ Evangelists . . . . .	279	300	21 more.
“ Teachers . . . . .	250	366	116 “
“ Communicants . . . . .	41,961	45,113	3,142 “
“ S. S. Scholars . . . . .	7,541	26,679	19,138 “
“ Day “ . . . . .	6,815	16,351	9,536 “
Home Administration . . . . .	\$37,307	\$40,315	\$3,008 more.
	40,315		
	$351,095 - 40,315 = 12.97 \text{ per cent.}$		

“ Many of the letters conveying generous remittances have been most touching. A working Collier sends his annual contribution of 1£ for the Congo Mission because God's work must have the first care, although, he adds, in ‘consequence of working only two days a week instead of six, we have had no meat in our house for over a month.’ A farm laborer sends ten shillings for the society although he has earned only money enough to get one meal per day for his wife and family, ‘adding, if we have to go short, we must not let the Lord's work suffer.’ ”

Such giving awakens the question—Could not some means be devised to eliminate the heavy entries for home administration and place directly in the foreign field these precious gifts sacred to *that* use.

During the past year 21 new missionaries have been accepted. We have failed to obtain the Income in the foreign missions in 1886. This added would doubtless raise the income of 1886 much above that of 1885.

#### LIV. GENERAL BAPTIST MISSIONARY SOCIETY.

(See Vol. IX., p. 449.)

REV. WM. HILL, 60 Wilson St., Derby, England.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Conferences . . . . .	6		
Pastors and Preachers . . . . .	404		
Communicants . . . . .	26,414		
Foreign Mission Income . . . . .	\$38,474	\$38,144	£330 less.
<i>Foreign Force and Results.</i>			
Europeans Ordained . . . . .	8	8	
“ Women . . . . .	9	9	
Native Ministers . . . . .	23	24	1 more.
“ Communicants . . . . .	1,243	1,286	43 “
“ Adherents . . . . .	3,311	3,366	55 “
Cost of Administration	\$3,765		
	$\$38,144 - 3,765 = 10.9 \text{ per cent.}$		

The larger mission of this Society, now seventy years old, is in Orissa, a district containing a population of over 9,100,000. The other is at Rome. The great need in both fields is *more men*.

## LV. LONDON MISSIONARY SOCIETY.

(See Vol. IX., p. 449.)

REV. R. W. THOMPSON, Sec., 14 Blomfield St., London, E. C., Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Associations . . . . .	76		
Churches . . . . .	3,915		
Ministers . . . . .	3,205		
Communicants . . . . .	360,000		
Foreign Missionary Income. . .	\$718,058	\$755,112.50	\$37,054.50
<i>Foreign Force and Results.</i>			
Europeans, ordained . . . . .	142	146	4
“ Women . . . . .	130		
Natives ordained . . . . .	1,082	1,072	10 less.
“ Teachers and Helpers . . .	5,054	6,096	1,042 more.
“ Communicants . . . . .	91,497	90,561	936 less.
“ Adherents . . . . .	325,171	327,374	2,203 more.
“ Scholars . . . . .	138,995	140,387	1,392 more.
Cost of Administration, \$56,994			
$\frac{\$56,994}{\$755,112 - \$56,994} = 8.16 \text{ per cent.}$			

To find the income we add total raised at Mission Stations with home contributions. It should also be remembered that in addition to this \$755,112, the debt of last year, \$57,369, has been cancelled. The year's increase in ordinary contributions is about \$20,500. Of this \$7,500 comes from Mission Stations.

Among encouragements of the year, the revival of monthly missionary prayer meetings is emphasized :

We feel there is a growing sense of need of something more than has yet been given—more numerous converts from heathenism, more healthy and solid development of Christian character, more enthusiasm in Christian consecration, more power to affect the hearts and the consciences of men.

This report is rich in pictures of every day missionary life. One writes : “ After we had preached to a large gathering in a village and returned to our camp, a very old man came with a touching request. He asked us to write on a bit of paper the name of that kind and loving Jesus Christ we preached about in his village, and give him the paper.”

The story of Koronee, a sweet girl of eleven, shows that the position of a young wife is sometimes equally hard to that of a Hindu widow. “ Koronee's mother-in-law had beaten her and branded her with a hot iron, because she could not do the house work she had wished her to do. We saw five or six large scars on the poor child's face, shoulder, back and feet. In her mother's presence the child was made to keep her saree closely over her face so that the sores should not be seen.” This case has resulted in getting against the mother-in-law a sentence of 4 months' rigorous imprisonment and a fine of 100 Rupees.

## LVI. WESLEYAN METHODISTS.

(See Vol. IX., p. 450.)

REV. SECRETARIES, Bishopsgate St., Within, London, E. C., Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Districts . . . . .	34		
Circuits . . . . .	721		
Itinerant Ministers . . . . .	2,000		
Local Preachers . . . . .	18,850		
Members and Probationers . . . .	413,163		
Foreign Mission Income . . . . .	\$731,540	\$690,826	\$40,714 less.
<i>Foreign Force and Results.</i>			
Principal Stations . . . . .	593	1,429	
Chapels and Preaching places . .	3,636	7,736	
Missionaries and Assistants . . .	716	1,767	
Other paid agents . . . . .	2,283	3,030	
Unpaid agents, S. S. Teachers, &c	9,529	39,402	
Full Church Members . . . . .	105,284	221,066	
On trial . . . . .	13,856	23,766	
Native Scholars . . . . .	98,403	251,756	
Printing establishments . . . . .	3		
Cost of administration, $\frac{\$42,743}{\$690,826 - 42,743} = 6.59$ per cent.			

In the summaries for 1886 we have included missions connected with all Wesleyan Conferences and not alone those under the immediate direction of the British Conference. This will explain the very large increase in the figures of 1886.

Of the extensive, carefully prepared details of this report, the above figures are but a skeleton. In addition we simply call attention to two facts. 1st. The immediate crisis in India shown in the vicinity of Madras by authority being given for the establishment of 300 new schools. 2nd. The success of traffickers in Africa. "The engagements of the British Government have been once more shamefully disregarded, and the Transkei territories have been by Royal Proclamation thrown open to the licensed drink seller without any adequate protection for the natives and in presence of their unanimous and indignant protest."

## LVII. PRIMITIVE METHODISTS.

(See Vol. IX., p. 451.)

REV. J. ATKINSON, 71 Freegrove Road, Holloway, London, N.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Itinerant Preachers . . . . .	1,151		
Local " . . . . .	15,882		
Lay Members . . . . .	196,480		
S. S. Scholars . . . . .	400,597		
Mission Income . . . . .	\$176,128	\$111,260	\$64,868 less.
Foreign " . . . . .	13,098	9,244	2,854 "
<i>Foreign Force and Results.</i>			
European Missionaries . . . . .	6	3	3 "
Native " . . . . .	2	2	
" Members . . . . .	387	348	39 "



Fernando Po and N. Aliwal, So. Africa, are the two Foreign Missions of this Church. The Mission Day Schools at Fernando Po have been closed during the whole year because Spanish authorities have required attendance at Government schools.

### LVIII. METHODIST NEW CONNECTION.

(See Vol. VIII., p. 393.)

REV. W. J. TOWNSEND, D. D., Sec., Ranmoor, Sheffield, Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Itinerant Preachers . . . . .	188	The Report of this Church for 1886 has failed to reach us in time. We hope it may come before we make up our Annual Table.	
Local " . . . . .	1,310		
S. S. Scholars . . . . .	82,632		
Communicants and Probationers . . . . .	33,964		
Foreign Mission Income . . . . .	\$27,814		
<i>Foreign Force and Results.</i>			
Europeans, Ordained . . . . .	5	2 doctors.	
" Women . . . . .	4		
Natives, Ordained . . . . .	12		
" Catechists and Teachers . . . . .	48		
" Members . . . . .	1,144		
" Probationers . . . . .	192		
" S. S. Scholars . . . . .	158		

### LIX. UNITED METHODIST FREE CHURCH.

(See Vol. IX., p. 452.)

REV. JOHN ADCOCK, 443 Glossop Road, Sheffield, Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Itinerant Preachers . . . . .	358	380	22 more.
Local " . . . . .	3,049	3,977	218 "
S. S. Scholars . . . . .	187,288	188,089	801 "
Church Members . . . . .	74,366	76,500	2,134 "
Foreign Mission Income . . . . .	\$85,152	\$62,638	\$22,494 less.
<i>Foreign Force and Work.</i>			
Europeans Ordained . . . . .	61	60	1 less.
" Women . . . . .	20	20	
Natives Ordained . . . . .	15	15	
" others . . . . .	284	271	13 less.
" members . . . . .	9,095	9,536	441 more.
" probationers . . . . .	1,192	1,237	45 "
Cost of administration, \$3,309=5.57 per cent.			

The foreign missions of this society are in China, Jamaica, Africa and Australia. Two new missionaries have sailed for New Zealand and one for Australia. Since the massacre of Mr. and Mrs. Houghton, the Galla Mission has been in great peril. The missionaries have been annoyed and hindered in mission work and repeatedly threatened that they should be speared. In the midst of this struggle, the missionaries have, for a time, suspended their work, but with no purpose of giving up the Golbanti Station. Educated and consecrated Africans are the special need of this mission.

## LX. BIBLE CHRISTIANS.

(See Vol. IX., p. 452.)

J. B. VANSTONE, 26 Paternoster Row, London, Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Itinerant Preachers . . . . .	49	47	2 less.
Local " . . . . .	147	146	1 "
Communicants . . . . .	5,317	5,280	37 "
Teachers . . . . .	1,260	1,256	4 "
Scholars . . . . .	8,900	9,184	284 more.
<i>Foreign Force.</i>			
Itinerant Preachers . . . . .	68	74	6 "
Local " . . . . .	567	404	163 less.
Communicants . . . . .	5,297	5,476	179 more.
Teachers . . . . .	1,770	1,855	85 less.
Scholars . . . . .	11,391	11,608	217 more.
Foreign Missionary Income . . .		\$14,235	

On the departure of two workers sent last year to China, the statement is made that the assembly was visited by a "remarkable baptism of the Holy Spirit and an outflow of Christian sympathy and liberality." At a recent conference two more young brethren were dedicated to this work.

## LXI. ENGLISH PRESBYTERIANS.

(See Vol. IX., p. 453.)

JOHN BELL, 13 Fenchurch Avenue, London, E. C., Eng.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synod . . . . .	1	1	
Presbyteries . . . . .	10	10	
Congregations . . . . .	286		
Communicants . . . . .	61,000	61,781	781 more.
Foreign Mission Income . . . .	\$89,325	\$93,178	\$3,853 "
<i>Foreign Force and Results.</i>			
Europeans Ordained . . . . .	18	16	2 less.
" Medical . . . . .	7	6	1 "
" Teachers . . . . .	2	2	
" Women . . . . .	14	15	1 more.
Native Evangelists . . . . .	73	84	11 "
" Communicants . . . . .	3,312	3,553	241 "
" Adherents . . . . .	5,268	5,778	510 "

Cost of administration, \$5,154=6.6 per cent.

We cannot wonder that a spirit of "prayerful hopefulness" characterizes many of the workers of this society. In China 340 adults have this year been added to the membership of the church and in Formosa more than 100 adults have been baptized. We greatly rejoice to see a spirit of self support and missionary zeal in the native churches. Amoy was the first to send a native missionary to a region without gospel light. Blessing followed this effort and now the church in Formosa has sent two missionaries to the

Pescadores islands. Formosa Christians have also contributed \$150 to start a work in the city of Changhoe. "On Tuesday afternoons in the city of Taiwanfoo, a prayer meeting is held, at its close those who are present—missionaries, students and church members—go in bands to different parts of the city and preach in the open air."

The membership at Singapore has risen from 71 to 105. This is a centre of wide spread influence as the population is constantly changing. The more than \$600 contributed last year by this Chinese Church is worthy of note, an average of \$5.71 per member. The churches of England and America average 34 cts. per member. Special interest just now clusters around the new mission of this society in Morocco. Rabat, the scene of Dr. Kerr's labors, is described as one of the prettiest towns on the Morocco coast. It was built by a powerful monarch in the last of the 12th century. The environs are picturesque. Sloping elevations covered with flowers, vineyards and orange groves rise high above a river. The people are Moors and Jews. The latter are very ignorant and superstitious. "The Jews of Lalu are every little while attacked by the wild Arabs outside the city and murdered." No practical mission work has been done among them. Their Rabbis forbid them to accept books.

The following from Dr. Kerr, illustrates some of the customs in Moorish towns:

To-day I witnessed one of the most heartrending sights I ever saw or heard of.

While in the French Consulate, attending a patient suffering from enteric fever, hearing a hideous howling outside, I went to the window, and here I saw over a dozen men, some with long hair, others with shaven heads except a small tuft on the back part of the scalp, trying to break open the door of the Consulate. I became very uneasy, but was told to be quiet.

Shortly afterwards the door was opened from within, and they made a rush and seized on a sheep which was there, and while alive tore it to pieces with their hands and teeth, like a pack of infuriated wolves.

While witnessing the scene I was led to understand that the sheep was given by the French Consul for this hellish sacrifice, and now they had come to claim that which was promised.

Hundreds of Moors witnessed this ghastly procession, as it moved away, with great delight.

The acts of this religious sect are looked upon as meritorious and well pleasing to God.

All the Jews had their shops closed, and woe betide the dog which passed along the street on such occasions, as he was instantly seized and torn to pieces.

About an hour later I reached the Mission House, and you can imagine my feelings when I saw hundreds round the door.

I asked them to go away; but none being inclined to do so, I threatened to use my staff freely if they did not; whereupon my man caught me by the arm and pulled me in and shut the door.

But I was as unhappy inside as I was outside, for on entering the court of the Mission House my eyes observed a leg of mutton hanging on a nail. "What is this?" I

exclaimed excitedly. Neither my boy nor my man could give me any information how it came. However, I wrote a note to a Moor who knew English, and I got an answer stating that the leg of mutton was a present from a patient. I do assure you it was comforting news indeed. Had I known that a feast was about to take place I could have avoided all this.

Since such is the moral and spiritual condition of the people, it calls for earnest prayer on the part of the Church at home for this dark land.

On Sabbath, 28th, the same scene was repeated, headed by a large procession with banners, several of which were carried on horseback.

Monday, the 29th, was a high day among the Moors.

Another sect commemorated the death of the Prophet. About 2 in the afternoon about twenty of this chosen band went outside the east gate of the city and began cutting their heads with hatchets, and then marched through the principal street of the city to a mosque a few yards from the Mission.

It is a revolting sight to see the one drinking the blood flowing from his neighbour's head. Some became so faint that they had to be carried to the mosque.

Several on former occasions, I understand, died from the effects of the wounds.

I need scarcely add that we were all very unwell for a few days afterwards.

To-day we have been all very busy. I had to operate on a poor man who came, or rather was brought, a long way. I was afraid to begin lest he should die in my hands; but, thank God, he is much better, and will remain on the premises for some days.

## LXII. ESTABLISHED CHURCH OF SCOTLAND.

(See Vol. IX., p. 453.)

REV. J. MCMURTRIE, M. A., 6 St. David St., Edinburgh, Scotland.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods . . . . .	16	Why have we no official returns of statistics of the Home Strength of this church?	
Presbyteries . . . . .	84		
Ministers . . . . .	1,660		
Churches . . . . .	1,560		
Members . . . . .	564,435		
Foreign Missionary Income . . . .	\$162,668	\$136,895	\$25,773 less.

### *Foreign Force and Results.*

Europeans Ordained . . . . .	14	15	1 more.
“ Lay . . . . .	10	11	1 “
“ Women . . . . .	10		
Natives Ordained . . . . .	3	3	
“ Catechists . . . . .	44	37	3 less.
“ Communicants . . . . .	415	553	138 more.
Mission Property . . . . .	\$229,300		

Cost of administration . . . . \$7,485=5.78 per cent.

In summing up the year's work, the committee are compelled to believe that the majority of the 550,000 communicants of this church are as far as ever from making Foreign Missions their personal concern. This, too, while God is richly blessing Mission Stations. In the Punjab 100 have come out from heathenism and many villages are calling for missionaries. At Darjeeling and

Kalimpong 145 have been baptized during the year. The students of four University Missionary Associations in Scotland have combined to start a Mission at Sikkim in the vicinity of Darjeeling. Before selecting this field for the Universities' Mission, Mr. Macfarlane visited the Nagas of Assam, the Gonds and Baigas of Central India and the Bhils of Western India. "In each of these districts he found abundance of population, urgent need of missionary work, and no other Church or Society occupying the ground."

### LXIII. FREE CHURCH OF SCOTLAND.

(See Vol. IX., p. 454.)

DR. GEORGE SMITH, C. I. E., 15 N. Bank St., Edinburgh, Scotland.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods . . . . .	16		
Presbyteries . . . . .	73		
Ministers . . . . .	1,035	1,125	110 more.
Congregations . . . . .	1,206	1,224	18 "
Members . . . . .	324,000	329,464	5,464 "
Foreign Mission Income . . .	\$458,010	\$560,045	\$102,035 "

#### *Foreign Force and Results.*

Europeans Ordained . . . .	39	40	1 more.
" Medical . . . . .	4	4	0
" Lay . . . . .	28	33	5 "
" Women . . . . .	53	53	0
Natives Ordained . . . . .	14	14	0
" Medical . . . . .	4	4	0
" Licentiates . . . . .	9	10	1 "
" Helpers and Teachers.	434	310	124 less.
" Communicants . . . .	4,971	5,206	235 more.
" Scholars . . . . .	16,233	16,614	381 "
" Contributious . . . .	\$9,380	\$72,130 (65,025 S. fees)	

Cost of Administration \$9,240=2.05 per cent., \$10,310=1.87 per cent.

We wish we could give large extracts from the report of extensive work of this society in India, Africa, Melanesia and Syria. In these fields, the staff of agents (Scottish and Native), has had a clear addition of 44. In evangelistic work some of the missionaries find the Stereopticon a means of attracting large audiences and pressing home truth. Mr. Andrew writes: "In Damal over 1000 persons saw it and thus in the centre of the Brahmin street and at Guduvancheri we had as many people seeing it on the three occasions it was exhibited. The people declare they now understand the life of Christ better than they did."

We heartily congratulate the officers of this Board for their success in keeping items of home expense so low. The salary of no secretary exceeds £500.



## LXIV. UNITED PRESBYTERIANS OF SCOTLAND.

(See Vol. IX., p. 455.)

REV. JAMES BUCHANAN, Sec., College Building, Castle Terrace, Edinburgh, Scotland.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Presbyteries . . . . .	30	30	
Congregations . . . . .	558	564	6 more.
Ministers . . . . .	583	583	
S. S. Scholars . . . . .	103,578	104,529	951 "
Communicants . . . . .	181,146	182,063	917 "
Foreign Mission Income . . . . .	\$198,366	\$198,366	
<i>Foreign Force and Results.</i>			
Europeans, Ordained . . . . .	82	61	21 less.
"    Doctors and Teachers . . . . .	10	10	
"    Women . . . . .	18	18	
Natives, Ordained . . . . .	20	21	1 more.
"    Helpers and Teachers . . . . .	414	419	5 "
"    Communicants . . . . .	12,777	12,777	
"    Scholars . . . . .	18,000	13,197	197 "
"    Contributions . . . . .	\$31,861	\$31,861	

It is singular that two important items above are the same both for 1885 and for 1886. We are sorry to find no net gain in Foreign Mission communicants, though each and all the Missions examined separately seem to be prosperous and the workers faithful.

THE SCOTTISH EPISCOPAL CHURCH's missionary, Rev. William T. Johnson, was prosecuting his work in Chunda, Central India, at our last advices, but no fresh statistics have reached us.

## LXV. IRISH PRESBYTERIANS.

(See Vol. XI., p. 456.)

REV. WILLIAM PARK, Con., Belfast, Ireland.

<i>Home Strength.</i>	1885.	1886.	<i>Year's Gain.</i>
Synods . . . . .	5	5	0
Presbyteries . . . . .	37	37	0
Congregations . . . . .	624	624	0
Ministers . . . . .	556	600	44
S. S. Scholars . . . . .	92,588	100,156	7,568
Communicants . . . . .	102,141	102,141	0
Foreign Mission Income . . . . .	\$64,505	\$49,165	\$15,340 less.
<i>Foreign Force and Results.</i>			
Europeans, Ordained . . . . .	13	14	1 more.
Lay " . . . . .	4	4	0
Women . . . . .	10	10	0
Natives, Ordained . . . . .	12	12	0
"    Helpers and Teachers . . . . .	42	42	0
"    Communicants . . . . .	400		
"    Adherents . . . . .	1,780		
"    Scholars . . . . .	2,120	2,953	833 more.

This Report makes no mention of the number of native communicants, though it mentions baptisms at different stations, 42

in the single district of *Amund* and Borsud. Mission work in its various departments seems to be prosecuted with energy at each of the different stations, both in India and China. In India the missionaries have decided to begin a new station at Broach.

Of the *Mission in Gujarat and Kattiawar* the Statistical Summary gives six principal stations and six missionaries; 5 Zenana Agents; 19 Evangelists; 6 Colporteurs. Baptized in 1886, adults, 43. The communicants number 299. Total number of baptized, 1,473. Orphans, 105. Collections, Rs. 304. Boys' schools, 21; Girls', 15. Total of scholars, 2,137. Grants-in-aid, vernacular, Rs. 3,184; English schools, Rs. 7,825. There are 3 English day-schools, with 905 scholars, paying fees, Rs. 9,873. The Rev. Mr. Beatty returned in December; the Rev. Mr. Rea is not yet able to return. The Mission staff has been strengthened by the arrival of Rev. Messrs. Sinclair and MacAulis, while Miss Henderson has joined the Zenana Mission. A new head-station has been opened at Broach, and Mr. Beatty appointed to the charge of it. By means of the Railway the stations are all now easily accessible. Native pastors are to be ordained over several of the congregations.

## LXVI. CHINA INLAND MISSION.

(See Vol. IX., p. 456.)

B. BROOMHALL, Secretary, 6 Pyrland Road, Mildmay, London, England.

<i>Foreign Force and Results.</i>	1885.	1886.	<i>Year's Gain</i>
Europeans, Ordained. . . . .	20	20	0
“ Lay . . . . .	80	80	0
“ Married Women . . . . .	36	36	0
“ Unmarried “ . . . . .	52	53	1 more.
Native Helpers and Teachers . . . . .	114	120	6 “
“ Communicants . . . . .	1,300	1,320	20 “
Foreign Mission Income . . . . .	\$101,105	\$84,703	\$16,402 less.

The total number of European workers in 1886—189—is official. So also the income, which we are sorry to find so much less than in 1885.

The workers in this mission persevere with marked energy and large blessing and are this year praying for 100 additional missionaries to join them in their great and growing work in China. Counting all converts from the beginning of this mission the number reported is 2,438.

## LXVII. ORIGINAL SECESSION CHURCH.

(See Vol. IX., p. 455.)

REV. W. B. GARDINIR, Secretary.

If the Report (1886) of the Foreign Mission in India, of this church, has reached us, we have been so unfortunate as to mislay it, and can only hope to recover it or obtain another in time for using its statistics in our final Table.

## LXVIII. LONDON SOCIETY FOR CHRISTIANIZING THE JEWS.

(See Vol. IX., p. 457.)

REV. SECRETARIES, 16 LINCOLN'S INN FIELDS, LONDON, W. C., ENGLAND.

<i>Working Force.</i>	1885.	1886.	<i>Year's Gain.</i>
Missionaries, Ordained . . .	25		
"    Unordained . . .	25		
"    Women . . .	43		
Colporteurs, Teachers, &c. . .	91		
Income . . . . .	\$177,952		

We have to wait for the Report (1886) of this society, but trust we shall have it, with its fresh statistics, in time for our final Table.

## LXIX. COLONIAL AND CONTINENTAL CHURCH SOCIETY.

(See Vol. IX., p. 458.)

REV. EDWARD FORBES, D.D., Hon. Sec., 9 Sarjeant's Inn, Fleet St., London, England.

<i>Foreign Force.</i>	1885.	1886.	<i>Year's Gain.</i>
Missionaries, Ordained . . .	145		
Catechists and Teachers . . .	38		
Women . . . . .	94		
Income . . . . .	\$200,659		

For statistics of 1886 see final Table.

## LXX. CHRISTIAN FAITH SOCIETY.

(See Vol. IX., p. 458.)

This Society's Income depending wholly on the avails of its West India endowments, varies little from year to year:—In 1886 it was about \$12,000.

## LXXI. SOUTH AMERICAN MISSIONARY SOCIETY.

(See Vol. IX., p. 458.)

REV. R. J. SIMPSON, Secretary, 11 Sarjeant's Inn, Fleet St., London, Eng.

<i>Foreign Force and Work.</i>	1885.	1886.	<i>Year's Gain.</i>
Missions . . . . .	6	6	0
Stations . . . . .	20	20	0
Europeans, Ordained . . .	15	16	1 more.
"    Lay . . . . .	14	13	1 less.
"    Women . . . . .	12	12	0
Communicants . . . . .	180	185	5 more.
Income . . . . .	\$74,914	\$63,110	\$11,804 less.

Rev. Mr. Bridges has resigned his connection with this society, left the Mission at Ooshooia, and retired upon a plantation of his own. Mr. J. Lawrence takes Mr. Bridges' place, and the work of this, as also of the other missions, seems to be going on as usual.

Some attempts at colonizing some of the Indians of South America have been made, but with little success; though we fear the lack of success is mainly due to the wrong course adopted by those placed in charge of them and in the exercise of quite arbitrary authority over them.

Dr. Victor Pongratz, sent by the National Aid Society of Buenos Aires, to examine and report on one of these colonies in the sparsely populated region known as the Chaco, gives a very harrowing account of it. His Report is dated March 21, 1887, a few paragraphs of which are as follows, viz.

"Your Excellency,—Having returned from my journey to the Indian colony at San Antonio de Obligado, in the Chaco Austral, where I was sent by the National Aid Commission during the recent cholera epidemic, I feel it an act of patriotism and grateful duty towards the country which for so many years has extended to me its generous hospitality, to acquaint the Government with such observations as I was enabled to make during my sojourn in the district mentioned. My sole object in so doing is to point out certain evils, and suggest those remedies which I apprehend should be applied.

"On arriving at my destination during the early part of January, I was disappointed to find that nothing whatever existed deserving the name of an Indian colony. I found a group of hungry native Indians, who most unjustifiably had been dubbed settlers, for the work they did and the treatment they received clearly demonstrated that to these poor creatures neither the dawn of liberty nor the blessings of civilisation had yet appeared.

"When the founding of this Indian colony was taken in hand, those concerned had the bad luck to appoint a Franciscan friar, named Constanzo Ermeti, as its administrator in chief. It was the duty of this ecclesiastic to select allotments and sites for dwellings; but instead of obeying instructions furnished by the Government and dividing the land among those for whom it was set apart and intended, he handed it over to foreign settlers, who do what they chose with the property. Having done as he pleased with the land, he did the same with agricultural appointments. The oxen, ploughs, carts, seed, and seeding machines, etc., which the Government sent over a few years ago, and entrusted to the care of Padre Ermeti, to be used by the natives in developing the colony, were employed by the Padre for his own personal use; thus the Indians have been unable to till or sow the soil for want of implements and seed, and instead of settling down to agricultural pursuits, have been chiefly engaged in procuring building materials and building, for which they have received no remuneration.

"Padre Ermeti—whose orders the Indians were bound to obey—forced the natives to cut and square hard timber into logs, vast quantities of which were carted to his premises and stacked, and afterwards sold. The Padre's beautiful farm has been continually cultivated by the Indians, who until now have never received any payment of any kind—not even in the shape of food. In this way has the ignorance of these poor creatures been cruelly used and their services misapplied.

"Eight government carts have been hired by a neighbouring landed proprietor at the rate of thirty dollars a month each, the money having been paid to the Friar. To cloak this manifest abuse, the worthy ecclesiastic said he would use the proceeds in purchasing clothes for the nude natives. The only articles of wearing apparel supplied were shirts and trousers of the commonest material for eight children in the school.

"I have stated to your Excellency that the natives do not enjoy liberty, and I base my assertion upon the fact that no Indian is allowed to work for himself, or hire his ser-



vices to others. Any one wishing to employ native labour must apply to the Padre, who stipulates as to payment; thirty-one cents and food is a day's wages, or fifty cents, without food. I have not been able to ascertain why their services are so poorly paid; but I can assure your Excellency that the Indian is a good and steady worker, and is preferred by employers to *correntino* labourers. Last year a large number of natives were thus employed in the '*ingenio* Tacuarendi.' At the request of the Friar their wages were paid over to Sergeant Cleto, a native who blindly obeys his sacerdotal chief, and out of three hundred dollars paid I can prove, on the evidence of those who know, that not a single dollar was given to those who earned the money.

"During the time I was in contact with the Chaco Indians at the *colony*, I carefully studied their habits and character, and I submit that, when properly treated, they make excellent colonists, and may be advantageously employed in various kinds of labour. They are industrious workers, and, even in the midst of misery and many drawbacks, I have seen them gather *zappallo* seed to sow, and thus try and raise something in the shape of food.

"Aware of the good qualities of the natives, the managers of the establishments Villa Ocampo and Tacuarendi desired to take charge of entire families, with the laudable object of shielding them from abject distress, and giving them proper wages and food; but Padre Ermeti declined to accept their humane and advantageous proposals, preferring to keep them at his side in wretchedness and nakedness, that he might exploit them to his benefit.

"As might be expected, this state of affairs was, sooner or later, bound to yield fatal results, such as we have seen in the rising which is now under public cognisance. On the eve of the disturbance, the Friar must have known something unpleasant was about to happen, for he quietly withdrew from his flock and started for Florencia, some leagues distant, leaving Cleto at home. His sudden departure led Marcos Piedra—in whose dwelling I lodged—to make all sorts of conjectures, for he was utterly at a loss to imagine why the Padre should so mysteriously absent himself, though he felt persuaded something important was the cause."

## LXXII. EDINBURGH MEDICAL MISSIONARY SOCIETY.

(See Vol. IX., p. 459.)

REV. JOHN LOWE, Secretary, 56 George Square, Edinburgh, Scotland.

	1885.	1886.	Year's Gain.
Income . . . . .	\$44,437	\$44,393	£44 less.

This society is holding on its way with fresh and growing interest and with increasing usefulness. "*Medical Missions, Their Place and Power*," by Dr. Lowe, has reached a second edition, and proves helpful in enlisting young men to become Medical Missionaries. Several of this society's students are mentioned as gone and going to different mission fields, and all as soon as prepared for the work, seem to find calls at once for their services.

We grieve to see that the Turkish Council of State at Constantinople utterly refuse to give Dr. Vartan a *firman* for completing his Hospital at Nazareth, though he still continues to prosecute his humane work under disabilities from the lack of suitable buildings.

The Agra Medical Mission Training Institution, brought into connection with this Edinburgh Society, is prospering under Dr. Valentine's Superintendence. With such a Medical Training School in India, we hardly perceive the necessity or wisdom of sending young Hindus—men or women—to Europe or this country for a medical education. Of the good accomplished by the young graduates who go out from this Edinburgh Institution, we may mention that Dr. Neve of Kashmir reports last year :

Total operations in Hospital, major and minor . . . . .	758
“ In-patients . . . . .	482
“ New out-patients . . . . .	4,724
Visits paid . . . . .	13,303
Cases seen in district, about . . . . .	1,000
Dr. Henry M. Clark of Amritsar, India, reports new patients . . . . .	22,567
Visits recorded . . . . .	40,476

## LXXII. 2. MEDICAL MISSION ASSOCIATION, LONDON.

(See Vol. IX., p. 459.)

DR. JAMES L. MAXWELL, Sec., 104 Petherton Road, N. London, Eng.

This Society has been getting more firmly established, and making good progress the past year. Its able Secretary, Dr. Maxwell, has had long and practical experience in Missions in China and wisely utilizes his experience and resources in the conduct of the Society's organ, "*Medical Missions at Home and Abroad.*" He happily defines the character, aims and objects of Medical Missions as follows, viz. :

What is meant by a Medical Mission ?

1.—The essential feature of a Medical Mission is, that it combines the healing of the sick with the invitations of the Gospel. It endeavours to fulfil our Lord's command, "Heal the sick, and say unto them, The kingdom of God is come nigh unto you." There is as much need to-day as 1800 years ago for obedience to this command. Sympathy and help in the channel most keenly appreciated by human nature, are as vital to-day to the removing of prejudices, and to the opening of the way for spiritual truth as they ever were. To refuse to recognize the value of this combination, wherever it can be used, is to shut the eyes to the teaching of Christ.

2.—A Medical Mission is what the Medical Missionary makes it. It is a living spiritual agency, only as its central figure is a living spiritual man. The Medical Missionary is not simply a qualified physician or surgeon. Full medical qualifications and practical skill are indeed essential, but essential as the equipment of a man whose highest aim is to lead his suffering fellow-men to Christ.

3.—Whether at home in our great cities, or abroad among the heathen, the mission dispensary and the mission hospital are the theatres in which the great work of the Medical Missionary is wrought. The doctor is the preacher. The crowd of patients who expect, and receive so much from the skilled and tender hand of the mission doctor, listen with respect and attention to his earnest pleadings with them, to yield their hearts to Christ. The sick listening to the word of Christ from the lips of their physician, are in about as receptive a condition for the truth as can be said of any class of men.

4.—In direct connection with the dispensary and hospital, there is opened up a wide field of labour in *the homes* of the sick. Many sufferers are altogether unable to come and see the doctor. He goes to them. A clergyman or clerical missionary, they may, and often do, refuse to receive, but their doors are always open to the doctor and his assistants; and it is his privilege not only to minister to their sick bodies, but also to speak to them "the Word of Life."

5.—Around the doctor's work there gathers readily and more easily than under any other circumstances, all the agencies generally associated with mission work. Nurses, visitors, the mothers' meeting, cottage meetings, the Sunday School and Bible Class, Temperance Work, &c., all find a place. Christian philanthropy, which flows so freely towards the wants of the poor, can be guided more effectively to the help of both young and old, and is more closely bound up with direct spiritual work when associated with a Medical Mission, than when it passes through any other channel.

6.—The Medical Missions of London, Birmingham, Manchester, &c., and the Medical Missions of China and other heathen lands, yield abundant proof that Medical Mission work is work which the Lord is pleased to honour.

"*Medical Missions at Home and Abroad*," is the title of the Association's Magazine. It is published monthly, price One Penny, or by post, 1s. 6d. per annum, and may be had on application to the publisher, ARTHUR STANDING, 14 Paternoster Square; or to the Secretary, 104 Petherton Road, London, N.

### LXXIII. BRITISH SOCIETY FOR CHRISTIANIZING THE JEWS.

(See Vol. IX., p. 460.)

REV. J. DUNLAP, Sec., 96 Great Russell St., London, W. C., Eng.

	1885.	1886.	Year's Gain.
Income . . . . .	\$38,648	\$51,720	\$13,072
Ordained Men . . . . .	14	14	0
Unordained . . . . .	9	11	2
Women . . . . .	3	4	1
Unpaid Workers . . . . .	80	80	0

Cost of Administration \$12,280. Cost per cent. 31.13.

The work of this Society continues to be brim full of interest, its Agents self-denying and enthusiastic, and every year's results in enlightening and converting Jews present a most hopeful outlook, and give promise of larger and more blessed ingatherings of Israel into the fold of the true Messiah in the near future.

### LXXIV. COLONIAL MISSIONARY SOCIETY.

(See Vol. IX., p. 460.)

REV. W. S. H. FIELDEN, Sec., Memorial Hall, Farringdon St., London, W. C., Eng.

	1885.	1886.	Year's Gain.
Income . . . . .	\$16,933		

This society is supported mainly by the same denomination as the London Missionary Society, limiting its work mostly to the British Colonies and the Continental Churches. It is doing a good work, but to accomplish its aim it needs more men and money.

If its Secretary receives our REVIEW regularly, why does he not send us his Reports more promptly, and thus enable us to present the work and statistics of his society more accurately?

### LXXV. BASLE MISSIONARY SOCIETY.

(See Vol. IX., p. 461.)

J. HASSE, Educational Secretary, Basle, Switzerland.

<i>Foreign Force and Results.</i>	1885.	1886.	<i>Year's Gain.</i>
Income . . . . .	\$179,866.50	\$200,000	\$20,133.50
Europeans, Ordained . . . . .	76	80	4
"    Lay . . . . .	26	27	1
"    Women . . . . .	73	75	2
Natives, Ordained . . . . .	30	31	1
"    Helpers, &c. . . . .	298	305	7
"    Baptized . . . . .	17,053	17,350	297
"    Communicants . . . . .	8,380	8,520	240
"    Scholars . . . . .	6,798	6,980	182

In the above we have tried to gather up and present the statistics of the missions, those in Africa and China, as well as those in S. W. India. Limiting the view to those in India only, we find 69 male missionaries, 55 women, 16 native pastors, 87 catechists, 133 native Christian school teachers, and 4,728 pupils under instruction. The Report says:—Every department of the mission presents a vigorous growth.

This society has the past year taken over the Baptist Mission at the Cameroons, West Africa. Its Report abounds in interesting facts and incidents, some of which we would gladly give our readers but for lack of time and strength.

### V. ANSWER TO THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS, REQUIRED BY GENERAL ASSEMBLY.

Presented to said Board, Oct. 3, 1877.

SPEAKING THE TRUTH IN LOVE. EPH. IV. 15.

(Resumed from page 501.)

The 13th proposal of my paper is

*XIII. Moved that the Officers of our Board be elected, and their salaries be fixed, in the same way, viz., by Nominating Committee and ballot of General Assembly.*

Your original constitution makes it the duty of the whole Board of 120 Directors to appoint the officers, as also their Executive Committee, and all from their own members already elected by



General Assembly. The reorganizing act of 1870, says nothing of the appointment of officers. In defining *your* duties it says: "The Board shall perform the duties heretofore assigned to the Executive Committee of the Board, and to the Permanent Committee on Foreign Missions," &c. Here your Board is made to take the place of the two subordinate Committees. The Executive Committee, by the constitution, was made amenable to the Board of 120 Directors, and rendered accounts and reports to said Board. Can you as Executive Committee, be amenable only to yourselves, as the Foreign Board? The impropriety of your being responsible to no body but yourselves is so manifest that from the outset you have rendered accounts and Reports directly to General Assembly, Assembly in his respect taking the place of the old Board of 120. Must we not infer that it was the intent of the General Assembly of 1870, to relegate in like manner the duty of appointing officers, as well as that of receiving accounts and Reports, from your Board to General Assembly? Can we suppose for a moment that it was deliberately intended in 1870 to embody in your Board of only 15 members, not only all the powers of both the Subordinate Committees, but also the vital functions of the Superintending Board of 120 Directors? If it was, surely this intent should have been more clearly expressed. The functions of "revision and control," of receiving accounts and Reports, formerly inhering in the Board, are now exercised by General Assembly itself. Why does not the appointment of Officers also, which inhered in the old Board, now revert to General Assembly? Has there not been an assumption of prerogatives, or a strange obliviousness, here, on the part of your Board, and a stranger oversight of its own prerogatives and responsibility on the part of General Assembly?

I am aware that this subject has been before General Assembly. (See minutes of 1874, p. 34). But the proposal then made was encumbered with a proviso that the election should be for *five* years, and should apply to all the Boards. That paper was referred to a Committee of *three*—entirely too small—viz., Messrs. Henry A. Nelson, W. R. Bingham and J. Ogden, for report to next Assembly. Meantime, March 8, '75, Dr. Nelson, Chairman of the Committee, referred the question to you and your Officers, as though *your* views and wishes were to be ascertained and regarded, rather than the wish and judgment of General Assembly or the whole church. Your minutes show that you opposed the measure—a fact which General Assembly, and each Pastor and Elder of our whole church, should estimate for himself.

At next General Assembly (1875), the said Committee of *three* presented a majority and a minority report. The latter was laid on the table. The former was adopted on reasoning like the following, viz.: (I quote from the plea, or argument, of Dr. Nelson.)

"1st. We find it the almost uniform opinion of business men, that every Board of Trust ought to have control of its Executive Officers, such as it cannot have if the power of appointment and removal is in any other body. This seems to us reasonable."

To this let me reply, (1.) It is the almost uniform opinion of the best and most loyal Presbyterians, and it is also the repeated deliverance of General Assembly, that our church ought to conduct Foreign Missions "by her own proper authority; by a Board appointed by, and directly amenable to, General Assembly." And how is this possible unless General Assembly appoints the *officers* as well as the *members* of said Board.

(2.) Again, the above reason of the majority report over-reaches itself. It is just as valid for your electing your own *members* as it is for your electing your own *officers*. If the reason is valid at all, you should be a self-perpetuating body, wholly irresponsible to General Assembly—in *form* as you already are, to a great extent, *in fact*. If the argument is proper, you need the power of appointing and removing your *members* quite as much as your Executive *Officers*—nay, more so, for your members have the right to vote, and your officers have not.

(3.) Will you tell me how your officers would be, or could be, one whit less faithful if elected by General Assembly? Do you require them to do any more or less than you would if General Assembly elected them?

And what is this arrogating for your Board "the power of appointment and removal?" Has not General Assembly both the right and power to remove any officer and any member, too, of your Board at any time, for malfeasance? She may choose to do it by regular trial; but can your Board protect an officer from such trial and removal by General Assembly, because you appointed him? Is not your very act of appointment valid only as being the act of the Agent of General Assembly?

I urge the election of your Officers by General Assembly, not that she may thereby gain the right of removing them. This right she has already and inherently. But that she may timely determine whom and how many such officers she will have, and their salaries also; and not be placed in her present awkward position, with more officers than she wants, and on larger salaries than she can approve; involving, as it does, the unpleasant necessity of removing some, and reducing salaries, unless your Board itself will undo its unwise acts.

(4.) But the special claim in this majority report for this "power of appointment and removal of officers" to be in your Board, is based on your being a Board of *Trust*. And what has your *Trust* to do, pray, with your Secretaries, who have no occasion to touch the funds of the Board, only as they draw their own salaries from the Treasurer? This special plea, if valid at all, can be valid only

in case of your Treasurer, who is under no heavier bonds for fidelity now, than he would be if elected by General Assembly. So far, then, as this argument of the majority report is of any weight, it is in favor of keeping this function of electing officers and fixing their salaries in General Assembly. Is not General Assembly the real Board of Trust, and your Board its mere arm or agent? When you incurred the debt of \$128,000, was not General Assembly responsible for it? Does not the chief and ultimate responsibility in every such case, inhere in General Assembly as representing the churches? And hence the very argument of the majority report of 1875, requires that the election of the *officers* as well as the *members* of your Board be vested in General Assembly itself.

The 2d item of that majority report is, in substance, "It does not appear to us that General Assembly can elect the Secretaries so well as the Board can, and most others with whom we have talked, think as we do." Indeed! Is this really meant for valid reasoning? Is it not fully met by any parties who please to say: "It *does* seem to us, and to most others with whom we have talked, that General Assembly is the only proper body to elect these Secretaries, and that it cannot be safely left to the Board?" If there is the slightest sense in this 2d clause of the majority report, is it not just as valid for making your entire Board self-perpetuating in membership, as well as in officers? Just so far as the whole reasoning of this majority report goes, does it not confirm the claims of the A. B. C. F. M. that the church, in her church capacity, cannot carry on Foreign Missions?—that a voluntary, or self-perpetuating Society, is now needed—quoting the practice of your own Board in support of this view? (See Foreign Missions, p. 184.)

The 3d item of that majority report, fears the election of your officers by General Assembly "would lead to divisions and dissensions . . . and unbrotherly strifes!" Had we better abrogate General Assembly, and abandon our Presbyterian Church polity, for fear two opposing candidates shall sometime be nominated for the secretaryship of our Foreign Board? Is it possible a Presbyterian Committee proposed, and our venerable General Assembly adopted, such language as this? Tell it not in Gath! Must not our whole Presbyterian Church blush to see such words endorsed and sent out to our sister denominations wherewith to besmear our Presbyterian polity? Let me most respectfully suggest, dear brethren, that you at once reduce the salaries of your Secretaries till there shall be no longer danger of such "dissensions and unbrotherly strife" for office in your Foreign Board, and we be not driven to the ignominy of discarding our own boasted principles and polity to avoid them.

The 4th paragraph of that majority report, provokes a smile at the profound respect expressed by its authors for the "constitution" and the "sacred machinery of our church," when our con-



stitution authorizes only *one* Secretary, and he to be chosen every year by a Board of 120 Directors, even then subject to the approval of General Assembly; and if properly observed would have prevented all this derangement of our sacred machinery which they have themselves introduced in such disregard of our Presbyterian polity.

But accept a few positive reasons for General Assembly's electing your officers and fixing their salaries.

1. It would increase the confidence of our Pastors and Churches in our Foreign Board. As matters now stand, every Pastor and every member of our church (not in your Board) has a right to say: "I never consented, either in my own person, or through the proper representatives of the church, in General Assembly, to help support *three*\* Secretaries of our Foreign Board. I do not believe so many are needed. The constitution of this Board authorizes only *one* Secretary. By what right or authority have you appointed three?" Every Pastor, and every member, may say the same of the *salaries* of these Officers: "By what authority have you so raised these salaries? This should be done, if done at all, by General Assembly. I am under no obligation to give, myself, or to urge my church to give, to make up such salaries, in authorizing which I had no part, directly or indirectly. I want my gifts to this cause to go to the heathen, and the missionaries toiling amidst many hardships and self-denials, and on salaries that are mere subsistence allowances, as you yourselves assure us—not to make up \$4,000 and \$5,000 salaries for a lot of my brethren here, sharing in all the comforts and luxuries of Christendom." What can you reply to Brethren who take this position? Can you quote any clause in your constitution authorizing you to determine officer's salaries? You are to authorize all expenditure, and yet only such as General Assembly approves. You have just as much authority, from your constitution, to give salaries to your members as to your officers. In case of your officers you have exercised this authority seven years, it is true, but wrong usage fails to acquire constitutional authority as the disregard or infraction of a law fails to abrogate it. You may plead that the failure of the effort made in 1874-5, to bring back this power into the hands of General Assembly confirms it in your Board. My reply is, that effort was feeble, faint-hearted and poorly sustained. Two of the three in charge of it, if not opposed to it from the outset, evidently deferred to the views and wishes of your Board and its officers—that a new and more vigorous effort must be made to bring back this election of officers to General Assembly, and then if it fail the confidence of Pastors and Churches in our Foreign Board must inevitably continue to decline. That your Board needs the entire confidence of all our Pastors and Churches, for the success of our Foreign work, will be readily admitted. That any lack of confidence is greatly to

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\* Now four.



be deprecated, is a truism. That some of our most devoted Christians give nothing to your Board, but send their gifts for Foreign Missions directly to the Missionaries, or through other channels, is doubtless known to you. That despite the annual increase of our Presbyterian Churches by scores, the churches contributing to your Board fell off in 4 years (1872-75) by 281, is also known to you. That some of the giving churches have given less than they would have given, had you not appointed a third Secretary and enlarged salaries, I have the evidence of observation and the testimony of Pastors. And the result of all is unmistakable, that if General Assembly itself elected your officers and fixed their salaries, Pastors and Churches would feel greater confidence in your Board's administration.

2. If the election of officers and the size of their salaries had remained with General Assembly, or a Board of 120 Directors, there is good reason to believe a 3d Secretary would not have been appointed. I know the argument for a Secretary to represent the N. S. branch of the reunited church. But a little deliberation in General Assembly might have resulted, either in deciding that such representation was not worth the cost, or in accepting the proposed resignation of one of the former secretaries, and filling his place with a N. S. brother. For your Board, representing wealthy men and churches, it was easy to cut the knot by appointing a 3d Secretary, and thus inaugurating more cumbrous and expensive machinery.

The same reasoning applies to the salaries. You could enhance them quietly—much better, the author of that majority report thinks, than General Assembly could—not even drawing to them the attention of General Assembly or its Standing Committee; or securing General Assembly's approval of them for three successive years—even changing the 30 years' usage of your Annual Reports, and thus concealing the individual salaries, and avoiding all danger of "divisions, dissensions and unbrotherly strifes!" Indeed, I am ready to admit, Brethren, that if the election of this 3d Secretary, and the great increase of salaries, had been frankly and openly attempted in General Assembly, it would have occasioned "divisions," and probably could not have been carried at all.

It does not meet this case to say General Assembly has approved your minutes, for no approval was asked or given for three successive years after the record of your first vote enhancing salaries, and there is no reason at all to suppose the great mass of the Commissioners knew anything of this record when they passed the recommendation of their Standing Committees in 1876 and 1877.

3. It is exceedingly important that the election and salaries of your officers be in the hands of General Assembly for the sake of your Foreign Missionaries and their work. In forming plans and prosecuting this difficult and mighty enterprise, it is immensely

important that your missionaries rightly understand the ability and disposition of the churches from whom must come the men and money for sustaining it. If they overestimate these, extend and push forward their lines faster and further than they get men and supplies to maintain them, disaster is inevitable. They will be obliged to retreat in face of the enemy with sad loss. In this warfare it is extremely desirable to make sure every step of progress, to maintain every post once taken.

Your missionaries know that the deliberate action of General Assembly is a better criterion of the ability, pulse and purpose of the church than is the action of any Board of 15 men, representing only a few wealthy churches, even if their action were the action of the whole 15, instead of being that of 7, 4, 2, or one of them, as may happen under your usage. Indeed, your missionaries have had some experience on this point. They learned that your Board in 1872 felt strong and rich enough, not only to have *three* secretaries, but to make a third enhancement of their salaries in the short space of six years—a marvelous advance, surely, an increase of more than 100 per cent! Some of your missionaries rejoiced in this, and began to congratulate each other that our wealthy church was at length coming into line; and that now *their* salaries would be proportionately increased. They even began to raise the salaries of native preachers and helpers; and to ask, and to get, special grants for themselves.

They were somewhat taken aback when your Board went up to General Assembly at Baltimore, (1873), with a debt of \$128,000. But they saw General Assembly generously assume the burden, and almost wipe it out with spontaneous enthusiasm; and they readily settled into the feeling that this was the way to do it, and that our new energetic Board and its adventurous officers had proved themselves masters of the situation. So confident were they in this view that in November of that very year (1873), in spite of that crushing debt your missionaries in Northern India united, as you know, in a petition to you for increase of their own salaries—with what result I need not remind you. Now it is my abiding belief, and I feel certain that all your missionaries share it with me, that if General Assembly could have been induced to raise the salaries of your secretaries as you did, it would not have refused to raise the salaries of its missionaries also.

I do not believe it possible for our General Assembly, by its own direct action, to show such immense favoritism for your officers over its own Missionaries toiling under so many discomforts in the lands of heathenism. I shall not believe our General Assembly is capable of voting a \$5,000 salary to a Secretary, and only \$1,000 to a faithful old Missionary of 30 or 40 years' service, like the late Simeon Calhoun, living and working alongside the same Secretary in this country, till I see these functions assumed and exercised in the same way, by General Assembly itself.

Of the grave disaffection of many of your Missionaries abroad, of the discouraging features of our work in Northern India—the *three* missionaries and *fifteen* native communicants less there now than one year ago, according to your own statistics, of your whole band of Am. Missionaries diminished by 14 during the past year, and the net gain in all your Missions diminished more than half in the same year, I will not now speak at length. I make my proposal in good faith, and earnest conviction, that so long as your Board remains constituted as it now is, General Assembly should resume to itself the function of appointing your officers and fixing their salaries. And I hope you will give your own influence in helping to secure this result.

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## VI. NEWS AND NOTES OF THE MONTH.

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REV. G. R. LOEHR, of Nantsiang, China, reports six adult baptisms and several probationers. He says their church building seating 200 is too small for their Sunday congregations; that the women come in large numbers and give earnest attention to the preaching.

REV. E. E. AIKEN, of Peking, reports a time of spiritual refreshing in connection with the week of prayer; and continued meetings with special and deepened interest among the pupils of the schools and church members. "The work in all the missions seems to be moving steadily on with fresh blessings and increased vitality and power."

MR. BAGNALL, of Shansi, C. I. M., writes :

"The P'ing-Yang gathering was held last Friday and Saturday, and a grand and blessed time we had, Praise the Lord! Messrs. Beauchamp, Orr, Ewing, Smith and Haste were with us. . . . The meetings were very profitable and interesting. Eight men and eight women were received into the church, and a few were kept over for further instruction."

MR. HOSTE, of the same mission, writes :

"The outlook here is most blessed; light seems to be breaking forth on all hands. From North, South, East and West the blessed news comes of God's being at work and souls being saved. Dear Mr. Hsi is very well; I esteem him more highly, the more I get to know him, and I feel it an immense privilege to *work under his direction*. Thank God, there is now a considerable amount of personal testimony and exertion on the part of individual members for the spread of the Gospel. The very large majority of these candidates have now for some months been under the sound of the Gospel, and have been worshipping God. All have, I believe, a simple faith in our Lord Jesus Christ."

REV. GEORGE W. CLARK, of Kwei Hua Chen, C. I. M., writes

"We are witnessing for Jesus. Taking advantage of the custom of this place of having nightly theatricals, after prayer, I resolved to try and reach the people during the

New Year, at night time, by the use of our Magic Lantern. I had found that to show it in our house to a few tens involved more trouble and disappointment than to show it to a crowd. My chief idea was to influence the eye and ear of the people concerning the Gospel. After conference with the Priest of the Ts'ai Shan Miao, to permit me to use the stage, from which thousands could see, he kindly placed it at my disposal. I used it six nights, omitting the two nights of the feast of lanterns. The largest of well behaved crowds gathered together that I have seen in China. Before the gates were opened the street was crowded. When admitted to the grounds they soon took their places; the number varying from 1500 to 4000. Every night it was freezing hard, yet the people gazed for an hour. I found it best to keep the views of the life of our Lord till the last because the exuberance of the excitement was relieved by views of natural history and other scenes, thus they were better prepared to hear something of the Gospel. At the Gospel stand Mr. T. King sold books to those who wished to buy them, to enable them to understand more clearly of Jesus.

Some of the officials came to see, and there was not the slightest hint that the mandarins disapproved of it."

MR. STANLEY P. SMITH, of the Hungtung C. I. M., writes :

"You will rejoice to hear that 210 persons were baptized here to-day—52 women and 158 men. There are fully that number and more who may be now ranked as 'enquirers' with more or less faith in Christ."

THE REV. CHARLES BUDD is employed as a teacher at Tamsui by the Governor of Formosa. He has 20 pupils, three of whom are the Governor's nephews.

MR. C. A. COLMAN has recently accompanied Dr. Mackay on a preaching tour through North Formosa to the Eastern coast, on which 213 converts were baptized, making the present number of baptized converts in Dr. M's. mission 2,546.

REV. R. JENKIN, of Pondoland, reports the admission to his church of 17 adults at his last visit to Ookolweni.

REV. E. J. WALKOM, Balize, British Honduras, writes:

"The church in this place has been much blessed in the past two months by the gracious outpouring of the Holy Spirit. Over 150 professed to find pardon through believing in Jesus."

*The Baptist Missionary Magazine* for August reports 115 baptisms and many candidates.

THE GOSPEL IN CUBA.—Cheering reports come of the work recently begun in Cuba. In March last the Jamaica Baptist Missionary Society sent Rev. W. F. Wood to Cien-fuegos, and deep interest was soon shown in his preaching and work. The congregations were large; the inquirers' class numbered nearly three hundred. Applications were frequently received from other towns, asking that preachers might be sent to them.

"In a letter to *The Jamaica Baptist Recorder*, dated May 10, Mr. Wood states that the Baptist Church in Cien-fuegos was organised on March 23, and that up to the date



named there had been 137 baptisms. Many were inquiring the way of salvation. The work of grace was not confined to those of one colour, white, brown, and black being frequently baptized at the same time. There has been considerable opposition on the part of Jesuits, who have twice broken up the school; but the work is spreading marvelously, people coming from all parts to hear the Gospel. Mr. Wood has distributed fifteen hundred Bibles and Testaments, and says if he had twenty thousand he could put them in the hands of twenty thousand Cubans within twelve months. In order to feed those who are crying for the Gospel, he is anxious to send men with Testaments and tracts to the poor who live on the estates, and to the towns and villages, he himself following in due course, preaching and baptizing. Thus, he adds, we could fill this part of Cuba with bands of baptized believers. Further information may be obtained of Rev. E. J. Hewett, secretary, Jamaica Baptist Missionary Society, Mount Carey, Anchovy (P. O.), Jamaica, West Indies."

FROM KANGWE, WEST AFRICA, Miss Harding writes: "The revival is still at its height. In March, 93 were added to the probation class, and six were baptized."

THE M. E. CHURCH in Lucknow, India, reports a time of refreshing—26 added to the church in the past three months.

REV. DR. STEWART, OF THE U. P. MISSION, India, June 8, 1887, reports 41 adults and 16 children baptized.

*The Missionary Herald* of August mentions the baptism of some 150 adults and 90 children, in connection with its mission churches.

THE DISCIPLE CHURCH reports 24 as the month's accessions to its Foreign Mission Churches.

THE JEWISH RABBI, J. Lichtenstein's, conversion in Hungary, with the publication of his book entitled "*My Testimony*," is causing intense and wide spreading excitement.

REV. JOHN ROSS, of Moukden, Manchuria, reports the baptism of 18 adults, and says that their work is taking fast hold of the country people. He hears of a dozen men and women 30 or 40 miles West of Moukden who are believers and asking for baptism, while 20 miles to the East are 10 more anxiously waiting his coming to baptize them.

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## VII. FOR THE CHILDREN.

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### CROCODILE KILLING A LITTLE BOY.

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Mr. Rankin, while visiting chief Katunga's village some 30 miles from Blantyre Mission in Africa, met with the incident of which he gives the following account:

While sitting talking with the chief I observed men running excitedly with spears, bows, and guns, all in the same direction. Asking the chief what was the matter, he said a crocodile had carried off a boy. I proposed to go and see, when he got up at once and started with me. He stalked along just in front of me—a tall, stout, commanding man. We had, perhaps, about a quarter of a mile to go to the side of a tributary of the Shiré called *Mwampanzi*. As we moved along in Indian file through the tall wild spear-grass and following a native path, one of the chief's many wives came running after us, and, passing me, *knelt* before her husband, when handing him two very long spears, which she had got some sign or order to bring. When we got to the bank of the stream, which might be from 30 to 40 feet in width, but of very irregular depth, sometimes in dark still pools, and sometimes shallow and fordable, the chief stepped over at one of these latter places—the very place where the boy had been wading and playing when the crocodile had come on him by surprise from an adjacent pool. My method of crossing was neither so easy nor so graceful as that of the chief; he told off one of his men to take me over on his back, whereupon I clasped my arms round his neck in front, while he caught my legs behind. We were now on the scene of action, where a considerable crowd of villagers had collected before us, the women and children as onlookers, and the men engaged along the stream hunting the crocodile. A force of sixty or eighty men were thus engaged on both sides of the stream, and for a considerable length, as the monster was bolting from pool to pool and from side to side when hard pressed or wounded. Already, as we arrived, the monster had been forced by the hot pursuit to let go of the body of the boy, and to this particularly Buchanan and I directed our attention, in great hope of recovering life. The boy could not be more than nine or ten years old, whose body, with his little loin-cloth on, was carried by four men and laid in front of us. The boy had marks of croco teeth in two places—shoulder-blade and haunch—not mangled, only seized, and leaving two rows of marks of red flesh on a black ground, the red pin holes being an inch or two inches apart in the line like saw teeth. His death (if dead he was) was evidently from drowning or fright, and not from violence, so we treated him as well as we could, simply as a case of drowning, trying to get the water out of his mouth and throat, and to help the

heart by rubbing the breast, and, in fact, the whole body. Unfortunately neither of us then knew exactly the chief point of right treatment by moving the arms up and down to keep up or restore the heart's action. As it was I made myself believe that I felt two slight pulsations of the heart against the palm of my hand. We did our best for half-an-hour at least, after which we reluctantly gave up the poor little fellow as dead. While we were at work scores of women, in two groups, believing the boy to be dead, made a very sad but musical wail around us and shed tears. The men were more actively employed, every now and then raising excited cries, when the brute, moving below, gurgled the water above, showing his changing retreat. The boy's father frantic with grief and rage, rushed into the water with a spear to grapple with the monster at the bottom of a deep pool, but was torn back by half a dozen men. The boy's mother, no less frantic, strove to go in to fight the brute in his lair with her hands. She too was forcibly dragged back by a group of women, who afterwards brought her over to where the boy's body was. By this time, when we had given up hope of restoration, an arrangement was made for four men to carry the little corpse by the wrists and ankles home to his father's thatch-hut in the village. A simple natural procession was formed—some preceding and some following the four bearers of the dead, the distracted mother last of all, partly upheld and partly restrained by a group of five or six women. The sore wailing of the whole line of mourners went on step by step as we marched—my place being almost immediately behind the body. When about halfway the mother became impatient at her distance from the body, burst from her group of keepers leaving her loin-cloth in their hands, and rushed past me stark-naked to take a place nearer her dead boy. When we reached the father's hut the four bearers laid down the body solemnly in the verandah outside, when the whole village population stood around closely packed, and there took place a renewal and concentration of the wailing so extraordinary that you could not hear your own voice. This dirge, which far exceeds an Irish *keening*, is known as a *malelo*. It exceeds in its stunning noise—not to speak of its heartrending wail—all the combinations of sound I ever heard, even from the machinery of a great flour mill or of a steel foundry.

I had just left this sad scene and sound, and gone across to the chief's hut again, when, in a quarter of an hour, word came

that the croco was on the way to the village captured and dead. Going back I was in time to see it dragged along in a sort of triumph tail-foremost by fifteen or twenty men with four ropes, one attached to each foot. When measured it was exactly three and a half lengths of my staff, which I afterwards found to be equivalent to fourteen and a half feet. The brute had a good many spear wounds, especially about the face and forepaws. It was scarcely dead, the eyelids being still nervous, and wind escaping by a wound in the throat. At my request Katunga, the chief, at once set men to cut off the head and four paws of the monster, which was sent next day to Blantyre for me thirty miles, carried on a man's head. The four paws I got cleaned and preserved, and they are now fastened with other African gear on a board in the hall of the manse at Muthill.

It is not as an adventure or wild scrap of natural history that I have given this crocodile story to our young readers, but that it may show to them from a *bona fide* occurrence the true character and position of those African tribes among whom our good little staff of missionaries is working. We are too apt to think and speak of them as savages as well as heathen. In all my twenty-four years experience as a minister, I never saw stronger or truer affection or deeper sorrow in bereavement than in that African village, and by that African stream, Mwampanzi, in which I twice bathed, notwithstanding its crocodile dangers. This power of love and grief is a token of a vigorous race.

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#### VIII. AFRICA.

A letter from Mr. Mackay from U-Ganda to Mr. Ashe, is full of items and details of great interest. Bishop Taylor's account of planting Missions in Liberia, reveals energy and enthusiasm altogether unparalleled. Accounts from Stanley report him and his expedition well up the Arwhimi River towards Wadelai, the headquarters of Emin Bey; but we regret to find all details are crowded over to our next issue.

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#### IX. THE MISSIONARY REVIEW AND ITS EDITOR.

We devoutly thank God for His help and favor in the past conduct of this REVIEW. With our small abilities for literary work, and our physical and mental powers and energies so worn



by 30 years' labor, that all the Doctors who knew our ailments, insisted on our leaving India, we had little reason to feel that we could originate and conduct single-handed such a REVIEW.

All the many friends, too, whose advice we sought, took the same view, regarding it quite impossible that we could succeed. Even friends who felt most deeply the need of such a REVIEW, still advised us not to undertake it. One most intelligent friend, whose kindness in times of trouble had been generous and conspicuous, and whose motives we could not doubt, and in whose judgment we had learned to confide in almost everything, reminded us that the organs of the various Missionary Boards and Societies with all the ability of their able secretaries in editing them, failed to secure support from subscribers, and had to be supported by mission funds; that our undertaking would involve us in a grievous burden of debt; and that if we criticised some things in the conduct of Missions as we proposed to do, we would become unpopular; Pastors and church-members would not subscribe, and those subscribing at first, would soon fall off, while the Mission Boards, with their strong influence extending everywhere, would combine to oppose and condemn our enterprise and soon crush it altogether.

In this emergency, we remembered Nehemiah, (v. 7,) entering on his gigantic enterprise; and we took counsel only with God and ourself, and surely "*hitherto hath the Lord helped us.*" Only three numbers now remain to complete the REVIEW's *tenth* year. It has over 2,000 paying subscribers, and prints 2,500 each month. It has met its own expenses of printing and postage from the first, and has sent \$2,000 to help needy and self-denying foreign Missionaries, and its wide circulation in all parts of the world, secures for it a hopeful basis for a much larger circulation in the near future. The following words just received (July 26, 1887) from a European Mission Secretary, viz. "The MISSIONARY REVIEW is an invaluable periodical. I place it at the head of all our Missionary literature"—is but a sample of some thousands of voluntary expressions that have come to us, showing a consensus in the general estimate and kind appreciation of our aim and efforts, for which our hearts most sincerely thank God.

But the REVIEW is slipping from our hands. It has pleased the dear Lord, who ever doeth all things well, to let a cruel disease come upon us which is sapping our vital powers and has already disabled us too much for the heavy work involved. We have been long expecting this crisis. When we came to New York in November last, to seek help from these Medical specialists, finding they could give us no relief, the most we could hope, or even pray for, was that we might have strength to complete Vol. IX, and bring out the first number of Vol X. But God has wonderfully continued to help us to the present time, though we have worked on in great

weakness and constant suffering, and with manifest loss to our readers. But the end must come. The REVIEW must pass into other hands. Negotiations are pending, and we hoped ere this to be able to give our subscribers definite information as to its future conduct. We now hope to do so in our next number, if spared to issue it.

But what is to become of the Editor if the Lord still prolongs his life? This is a matter of quite secondary interest to our readers, we are aware, and yet so many have expressed their kind sympathies that a word will not be unwelcome. The strength and permanence of our interest in our work in India, and the converts God gave us there, are known to some. It was always in our heart to live and die with them. And when necessity seemed laid upon us to leave them, it was with a fixed purpose in our own heart to return to them if the Lord would permit. If released now from the pleasant burden of this REVIEW, in which we have ever found such great and constant joy, we cannot be idle, and must give our time, and the little mental force that still remains, to some other work in the Lord's service. What shall it be? What better can we do than go back to our loved work in India? "But how can you bear the long voyage, in so much of pain and suffering?" It will be hard, but no harder to bear suffering at sea than on land. A sea voyage has always proved of service to our health.

"And what can you do in India, in your weak and suffering state?" We can tell "*of Jesus and His love.*" Even if unable to walk, we can gather a native audience every day in our own house, we can help educate native converts, preachers and pastors, and accomplish something in improving and increasing our Marathi literature.

And yet another consideration has great influence in this connection. The hearts of our beloved wife and daughter are as much in the work in India as our own. Our wife has been a most valuable and successful worker, having special influence both with the common women and with the ladies of the palace and native chiefs. Our daughter is ready and anxious to be in the work. So long as we remain in this country in our present suffering state, they are likely to remain also. By our going with them they will soon be there, with fixed purposes to abide when we shall have finished our course.

This consideration seems so conclusive that we decide unhesitatingly to leave for India in October, if the Lord will. And yet we make this decision with a full consciousness that a change for the worse in our disease will inevitably nullify it; and that if we sail we may find our grave in the ocean instead of among our dear converts in India. "Man deviseth his way, but the Lord directeth his steps."

And who would not have it so?

My Jesus! as thou wilt!  
 O may Thy will be mine;  
 Into thy hand of love  
 I would my all resign.

The thought will arise in some minds, will it pay to transport an old Missionary, so feeble and suffering, back to his Mission? Will it be a right use of mission funds? We doubt it, and do not propose to use any. Though having lived so long since returning from India, without salary or pension, (except the \$700 a year for the first two years, as fixed by the rules of the Board,) we have still a little of the avails of our early teaching and economy, and the Lord will supply all our need.

While struggling under this severe affliction the past year, very many friends, seen and unseen, have expressed their warmest sympathies in most tender and touching terms. We beg all such to accept our warmest and most sincere thanks. We pray God to bless them and greatly prosper them in all their service for Him. To all our thousands of subscribers from the first, we desire to express our grateful sense of obligation for their prompt payments of subscriptions, and for their words of precious encouragement, often most timely, as we have prosecuted our difficult, though our chosen and pleasant work. We shall try to keep on with the next number of this REVIEW, though we shall gladly transfer it to abler hands as soon as possible. Brethren, pray for us.

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## X. FIELD NOTES.

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ECHOES.—“I enjoy the REVIEW very much indeed. I pray God to bless it very abundantly.”—*An Old Missionary in India.*

“The MISSIONARY REVIEW offers a monthly fund of missionary intelligence, a spiritual, intellectual, and we might say, a spirited review, such as must cheer and inspire the heart of every one who sincerely prays ‘Thy Kingdom Come.’”—*Buds and Blossoms.*

“Your REVIEW is beyond price.”—*A Subscriber from the first.*

THE MISSIONARY REVIEW.—As a publication which gives full and reliable missionary news from all parts of the world, we know of nothing better, or more ably conducted, than the MISSIONARY REVIEW, edited by R. G. Wilder, a missionary of thirty years’ experience, and published at Princeton, N. J., at \$1.50 a year. In it will be found sketches of mission fields, their climate, products, people, and missions, accurate and exhaustive. Its reports during the last volume show the singular fact that the gain in communicants the past year has been nine times greater in foreign missions than in Christendom. This, while it may be good for foreign missions, is certainly bad for Christendom.—*The Review and Herald.*

NEUTRALITY HAS ITS REWARD.—In 1830 the Chaplain of Allahabad, Mr. Crawford, sometimes preached to the Sepoys. The Major of the Regiment (Wheeler) for-

bade him and handed him up to the Government. This resulted in an order from the Governor General "that the Sepoys were not to be spoken to on the subject of religion." In 1857 this same Major, who in the meantime had risen to be the General in Command at Cawnpore, was massacred, with his whole family, by these Sepoys, to whom he would not allow the Gospel to be preached, lest they should be incited to an insurrection through fear of being forcibly made Christians! Is there no connection, between 1830 and 1857? Or is it a mere coincidence?—*Christian Treasury*.

A MISSIONARY HEROINE.—The days of missionary heroism have not passed. Not to mention Bishop Taylor, who has undertaken to plant a line of mission stations from East to West on the Dark Continent, an effort worthy to be ranked with the devoted labors of the apostolic age, the return of Mrs. Carpenter, just bereft of her husband, to a heathen town 350 miles from an open seaport, there to take up alone the work that she and her husband had planned, is a shining example of consecration to the Master's work. Who would have spoken a word of disparagement, if the sorely stricken widow had left the field and returned to her native land? But she does not hesitate for a moment. From the freshly-made grave of her husband she goes to the work of planting the mission among the Ainos.—*The Christian Witness*.

THE LEAVEN WORKING.—The following brief note is one of many evidences that the influences set in motion by God's blessing on the work of two young brethren who have been visiting the colleges in behalf of foreign missions are widely extending, and proving effective and of much good.

SPRINGFIELD, O., May 27, 1887.

GEO. SCHOLL, D.D.—*Dear Bro.:*—Enclosed I send you P. O. order for \$35, which is the contribution of the *Foreign Mission Band* of Wittenberg College toward the Nichols Memorial Fund. Thinking that a word about our Band may be interesting to you, I shall trespass upon your time a little. We are eleven in number, two being theological students who will be middlers next year. The Band is the result of the special efforts made by Messrs. Wilder and Forman in visiting the colleges of this country. We are mostly poor boys, but still thought the call came to us to do what we could for this worthy object. We meet every Monday night. At one of our meetings this subject was discussed, and at the next meeting thirty-five dollars were handed to me as Treasurer to deliver to the proper authorities. We are all alive to the interests of this grand work, and we expect to have a public meeting in a week at which time an appeal will be made to the boys of the college to respond to this call from our Board. How much our Lutheran people *could* do towards evangelizing the world if they only *would*. Please acknowledge receipt of money, and if you have a word of advice or encouragement for us, I am sure it will be received gladly. Yours Truly,

CHAS. G. HECKERT.

—*Lutheran Journal*.

MURDER OF BISHOP LEGHERS.—We grieve to learn from Ounalaska, that Bishop Leghers, a distinguished Catholic missionary, was murdered one night in November last, on the Yukon River, about 500 miles from its mouth. The murderer is Frank Fuller, a young man from Portland, Oregon, who accompanied the Bishop as a companion and servant. He gave himself up. No cause for the deed is given. The Bishop was formerly of Baltimore,



and, prior to being named as Bishop of Alaska, was the Archbishop of Oregon and Washington Territory. He left for Alaska last summer to perform missionary work among the Indians, but was allowed by the Pope to retain his honorary title of Archbishop.

CONDUCT OF FOREIGN MISSIONS. — The able Editor of the *Religious Herald*, Hartford, Ct., has been thinking, studying and observing the conduct of missions, some 40 years, and has arrived at some views which we wonder more of our intelligent laymen and supporters of missions have not reached long ago. He writes :

We desire to call attention to the Bishop Taylor mission as indicating the success of a mode of conducting missions abroad that should enter largely into the arrangements of missions in all foreign fields. After an intimate acquaintance and correspondence with the missionaries and with some of the former secretaries of the American Board, and after watching the results of the prevalent mode for forty years, we are more and more impressed with the importance of adopting a method of mission work very much in the line of Bishop Taylor's. The health and comfort of the missionaries, the making available much of the lay element of the missionary spirit in the churches in the various callings in life, the incitement of their example to the heathen, the common sense ideas of division of labor, the more rapid advancement of Christ's kingdom on the earth, if the world is ever to be converted, all seem to demand it.

THE CHURCH VS. A CLOSE CORPORATION. — An able article appears in the *Bibliotheca Sacra* by A. H. Ross, D. D., on "the Am. Board and Ecclesiastical Councils." In this article we rejoice to see the grievous mistake of our Congregational brethren in the conduct of the foreign missions is distinctly recognized, and also the only proper remedy for this mistake and for the Board's present embarrassments. The *Church* is Christ's only authorized agency for evangelizing the world, and no self-appointed committee or close corporation has any right to usurp or assume this sacred work of the church. Dr. Ross writes :

"The Board must be made an ecclesiastical body. It is now a close corporation, with a comparatively small legal membership. Its corporate members are the legal Board and number at present two hundred and twenty-three. This body of men can be made representatives of the churches, so that what it does itself or through its officers and committees the churches will do. Its examination of candidates, appointment, management, would then be ecclesiastical, and the root of the present troubles in their ecclesiastical form would be entirely removed."

SPECIAL OBJECTS.—In the China Inland Mission the work in many places seemed particularly discouraging, but in one native church under the care of a native pastor there were always inquirers, conversions and additions to the church. This was so remarkable as to excite the attention of many of the workers in China. One of the Missionaries on going home to England was met by a gentleman from Bristol, who invited him to his house and surprised him by asking the most specific questions, showing a remarkable acquaintance with the work.

In the course of conversation it was found that the Bristol gentleman had undertaken, some time previous, the support of this native pastor on condition that the pastor would send him regular and full accounts of the work. The missionary said he understood the native pastor's success when he heard this gentleman pray. He prayed for the young converts by name, for the inquirers in their various difficulties, for the pastor and the native christians. Here in this intimate relation between this man of God in Bristol, and the native worker in China, is the key to God's blessing on the latter's work. *Special* objects secure *special* prayers, *special* giving, *special* efforts and *special* blessings. The influence of this *special* arrangement is probably greater and more effective on the heart and work of the native preacher in China than on the giving and praying of the man in Bristol supporting him.

JEWISH SLAVES.—*The London Society for Promoting Christianity among the Jews* reports that in the Provinces of *Owed* and *Dra*, south of Mogador, Jews are bought and sold like negro slaves, and says: "It is the only region (known to our Missionary) where Jews are subject to this degradation."

SHOULD FOREIGN MISSIONARIES HAVE A VOICE IN THE MANAGEMENT?—A petition, signed by many pastors, asks the Baptist Missionary Union to give its missionaries official representation in the Board of Managers.

LORDING IT OVER GOD'S HERITAGE.—I Peter, v. 3. Why should not Mission Boards and Secretaries heed this Apostolic interdict, as well as pastors and bishops? Was not Andrew Fuller wiser than some of the present day, when he said to the Serampore missionaries: "We do not consider ourselves legislators for our brethren. If ever the Committee begins to legislate for India, I should expect they would issue a proclamation of independence, and I should not be sorry if they did." Have not Missionaries a responsibility and a duty in this matter which some of them neglect to the serious injury of their work for Christ among the heathen?

ANIMAL SACRIFICES.—The practice and prevalence of sacrifice among the heathen of the present day, is little understood in Christendom. The annual sacrifices at one temple in India, are described by Rev. S. Knowles, while attending the Devi Patan Mela, as follows:

"The temple of the female deity and its vicinity are only equalized in butchery and gore by the tomb of Mirza, a few yards off, daily washed with pig's blood. Both form a complete Aceldama. At the former, relays of sanguinary priests keep severing with their sharp, heavy-bladed *kukeries*, the heads from the quivering bodies of he goats and male buffaloes from morning till evening. This sickening carnage takes place over a sand pit, which is emptied and filled with fresh sand every morning. The devotee first takes the animal to be offered to an adjacent tank, and dips it three times in the foul

water. The devotee pays two pice for dipping the doomed creature, and two pice for offering it. At the latter, or tomb of Mirza, another awful destruction of animals is witnessed. A number of blood-stained priests stand behind a stone in front of the temple, in readiness to relieve the one, who takes the sucking pig from the devotee, dashes its head upon the stone, and hands it back to the offerer, who rushes with the bleeding animal into the building to let the blood drop on the dishonoured shrine. In the evening time heaps of dead sucking pigs of a thousand each, may be seen, said pigs being sold off at a pice each to *koris* and other low caste Hindus. It was calculated that one animal a minute was sacrificed from sunrise to sunset of every day, for a week; thus not less than 4,040 animals were cruelly and uselessly immolated during the time we were present at this great pandemonium."

Whence the idea of these sacrifices? And why their great prevalence among the heathen of every land, tribe, nation and generation?

**CANNIBALISM.**—At a recent meeting of the London Religious Tract Society, Rev. J. Calvert, of Fiji, said that

Of the 220 islands of the Fiji group, 80 were inhabited, that the people were a fine race, no thick lips or curly hair, with good houses, canoes and fishing nets, and carried on various manufactures; but this people had been so left to themselves and to the demons that possessed them that they became very vile. Infanticide was prevalent, and polygamy, that source of immense evil, and especially cannibalism. After the missionaries arrived they had known of a hundred human beings being cooked at one time, and one man, who had put aside a stone for every human body of which he had eaten a part, was found to have eaten of 872 persons in the course of his life. But those who took the Gospel to them never had any doubt with regard to its power. They had preached and circulated the Word of God, and he had confirmed His word by signs following. As soon as any of the natives were converted they were set to work, and now there were 1,240 churches and other preaching places. They had never had more than 10 or 12 white missionaries working there, but the people had worked for their own countrymen. There were 51 native ministers, ordained or on trial for ordination, 32 catechists, and 1,070 native teachers, and these were mainly supported by the people themselves. They had 25,000 church members, and 4,500 on trial, under the care of 3,000 class-leaders; 41,000 children were in the schools, the number of which was 1,700, and were taught by 2,900 native school teachers. For fifteen years they laboured and prayed to bring the king to a knowledge of the truth. It was a great point when at length they found he had a conscience, that he did not like to kill and eat his enemies, and that he did not strangle those who were of no use. Then he would occasionally go to the mission-house for a little medicine or arrowroot, and required the attention of the missionaries in his sickness, and by-and-by, after eighteen years, he submitted himself to Christ. There was a fear that he would say, "Peace, peace," to himself when God had not spoken peace, but his conversion was evidently genuine, and for 29 years that wonderful man had been a great credit to the Christian religion and to his country. On the first of February last he passed away, trusting in Christ.

**TRADERS FROM CHRISTENDOM CARRYING IDOLS TO HEATHEN.**—A European merchant is said to have recently exported 1000 glass Gaudamas to Mandalay, Burmah, at a cost of eighteen pence each. A native merchant bought the whole lot at 8 rupees each, and retailed them at a large profit.

"CAST IN MORE THAN THEY ALL."—A writer in the *Indian Witness* is responsible for this item. Rev. George Bowen is so widely known we hardly need say he is a worker for 36 years in Bombay, connected with no Mission Board, editing the *Bombay Guardian* and preaching constantly to people of all castes and nationalities. The item is stated thus:

"It was heart-cheering to me, and the prettiest picture I have seen for many a day, while visiting Bro. Bowen, to see a poor native driver of a common bullock cart, covered with the sweat and dust of his toil, stop his cart at the door, and coming in with sunny face, as though it were an intense enjoyment to him, hand over to Bro. Bowen a few coppers he had just earned, to be used in helping forward Gospel work."

After mentioning that Bro. B. lives in a small room in Grant Road, Bombay, quite among the natives, and in a style corresponding to that of his native neighbors, the *Witness* adds:

"This is a very trifling incident from one point of view, but to us it means a great deal. That gariwala is a pioneer of coming millions. The spirit which animated him will enable the people of India to develop a noble type of Christianity. India is a very poor country, but poor people can accomplish wonders when filled with the spirit of joyous devotion."

#### AMEN.

I cannot say,  
Beneath the pressures of life's cares to-day,  
I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If him it please.

I cannot feel  
That all is well when dark'ning clouds conceal  
The shining sun;  
But then I know  
God lives and loves; and say since it is so,  
Thy will be done.

I cannot speak  
In happy tones; the tear drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

*I do not see*  
*Why God should e'en permit some things to be,*  
*When he is love;*  
But I can see,  
Though often dimly, through the mystery,  
His hand above!



I do not know  
 Where falls the seed that I have tried to sow  
 With greatest care;  
 But I shall know  
 The meaning of each waiting hour below  
 Sometime, somewhere.

I do not look  
 Upon the present, nor in nature's book,  
 To read my facts;  
 But I do look  
 For promised blessings in God's Holy Book;  
 And I can wait.

I may not try  
 To keep the hot tears back—but hush that sigh,  
 “It might have been;”  
 And try to still  
 Each rising murmur, and to God's sweet will  
 Respond “Amen!”

—*F. G. Browning.*

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## XI. GIFTS AND LEGACIES.

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The offer of MR. THARIA TOPUN, long time India merchant at Zanzibar, to build and endow a hospital at that place, has been accepted by the British Government, and Lord Salisbury has communicated the same through her Majesty's Secretary of State for India to the local Government. Mr. Tharia Topun has set apart the munificent sum of Rs. 2,30,000 for the building of the hospital and permanently maintaining it. The British Government will hold in trust the sum of Rs. 1,50,000 for the due maintenance of this charitable institution. It was by the influence of Mrs. Tharia Topun, an enlightened lady, that her husband was moved to bestow this benevolent gift. The hospital will be named after the donor.

The late Lydia M. Kiker, of Iowa, left \$2,500 to the M. E. Missionary Society.

Mrs. Mary A. Canfield, of Illinois, left \$1,000 to the Christian Woman's Board of Missions.

We are glad to see the RIGHT HON. THE COUNTESS-DOWAGER OF KINTORE and the HON. MRS. KEITH FALCONER have lovingly resolved each to guarantee £300 a year, as the salaries of two Missionaries, thus continuing the arrangement made by the lamented Founder of the Arab Mission. The Foreign Missions Committee of the Free Church of Scotland will become responsible for the other expenses. These ladies and the late Mr. Reith Falconer had spent above £300 on the garden and first house.

STEPHEN GIRARD, JOHNS HOPKINS and ASA PACKER, have altogether given to education gifts amounting to \$14,000,000.

The late Miss Elizabeth Martin left to the General Baptists \$5,000, to be divided equally to missions education and their orphanage.

## XII. BOOK AND LITERARY NOTICES.

MISSION ADDITIONS BY REV. J. M. THOBURN.—These five addresses in most of their teaching and principles are exceedingly valuable. On “The Spirit of Missions, *e. g. p. 7*, we have an earnest and fitting rebuke of the church’s disobedience.

“May not the feebleness of the Universal Church, which so many mournfully lament, be owing in a great measure to this conspicuous neglect of duty? The Lord of heaven and earth has given the word, Go. It is specific. We are not to wait until the distant nations come to our shores; we are not to wait until indirect christian influences slowly permeate through the world; we are not to trust to secondary agencies, but we are to go to the nations themselves, as they are found in the dwelling places which God has marked out for them. We are to evangelize, discipline, in short, christianize them. Heaven and earth alike have heard the command. The very heathen know that every consistent christian must be intent upon executing this great commission, and before heaven and earth alike the Universal Church is inconsistent and unfaithful so long and so far as she neglects to obey this solemn command of her risen Master. She can never be strong, never shine forth in her true glory, never rise in her true dignity before the nations, never move forward in the pathway of victory marked out for her, while closing her ears to the very marching orders of the Captain of her salvation, and neglecting the very purpose for which she has been organized on earth. It should be the duty of every preacher, of every watchman commissioned to stand upon the walls of Zion, to lift up his voice against this wide spirit of disobedience. The welfare of the Church in christian lands, as well as the hope of the Church in heathen lands, alike depend upon the immediate and implicit obedience of the original command, not one iota of which has been withdrawn, to go to the uttermost parts of the earth and disciple all nations.”

This is well put. This sense of duty and obligation should press upon the church with ever increasing force till she puts her hands and her heart to the work with a purpose and energy adequate to accomplish it. Nor should a sense of the high and holy privilege involved in the work be wanting. This should be strong enough to fire every believer with irrepressible enthusiasm, and zeal for Christ and souls which should cease to burn only when salvation by Christ shall become known by every individual of the race.

The necessity of this enthusiasm, too, is well stated by our author. He says:

“The Church must believe in the work, and accepting the great responsibility which her Master lays upon her, must send forth her children in the spirit of the old Spartan mothers who bade their sons farewell as they went forth to battle, telling them to return either bearing their shields or being borne upon them. She must have supreme confidence in the success of this great enterprise. Her missionary meetings should be convocations of great joy, her songs should be full of exultant hope and confidence, and her prayers should ascend unceasingly for the consummation so long hoped for, so distinctly promised, so faithfully assured, that all the earth shall be the Lord’s. And the

missionaries who go to these distant fields should go in the same spirit. They do not go to try an experiment, they do not dream of going in the Spirit of Adventure, like the tourist wandering in the ruins of antiquity, they do not go because they fail to find congenial employment at home, they do not go to spend a term of years that they may return again to an honorable rest at home, thus bringing their ripe experience and throwing away their very best years, perhaps, of their possible service; but they go to live and labor and die among the people to whom God sends them. They love the work which God gives them; they love the people among whom they dwell; they love the associations by which they are surrounded; they are full of hope and confidence; their songs are songs of victory; and while they live in the days of small things, they see their triumph from afar and bring it nigh by the power of a vivid faith which never for a moment fails them.

The value of such enthusiasm cannot be estimated too highly. It is easy to disparage it. It is easy to say its possessors are too sanguine, that they are rash and impetuous, short sighted or otherwise, but the men who win upon moral battle fields are, in nine cases out of ten, men of this very kind.

General Grant in his *Memoirs* relates how, during the closing battles of our Civil War, that the daily increasing enthusiasm of his soldiers, made them capable of extraordinary endurance. They marched twice as far in a day as before had been thought possible, they seemed never to grow weary, were always ready for battle, were animated by extraordinary courage, and were equal to all the demands made upon them. Fifty thousand such soldiers were really equal to one hundred thousand similar men lacking their enthusiasm.

So it is in the mission field to-day. Without this holy enthusiasm the noble workers who occupy the frontier posts of christianity must be weak and timid, and unequal to the tremendous strain which from time to time will be laid upon them. They are men from whom both God and the church expect great achievements, and to be equal to their stupendous task they need to be fired with a holy ardor which will only burn more brightly in the midst of discouragement, and which all the powers of earth and hell can never quench."

Most fitly and forcibly uttered, and our hearts go with the writer in warmest and fullest assent and commendation. But who does not see that in the views and sentiments here expressed is the fullest possible recognition of a positive call from God to every believer who is not prevented by providential hindrances to obey and hasten to make Christ known to the heathen? That the obligation of obedience to this last command of our ascending Saviour rests upon every redeemed soul, unless there are special reasons in his case for remaining in Christendom? Why, then, does our author immediately dissent (page 27) from the view that "every man should go into the foreign field who does not feel a specific call to remain at home? Why imply that there must be a different, more specific call—a call more divine or supernatural, to preach the Gospel to the heathen than to preach it in Christendom? If the obligation on every redeemed soul is so imperative to obey this last command, has he not a call already? Why wait for another and more specific call? On this point our author seems to be inconsistent with himself, his views of a *call* conflicting some-

what with his views of obedience, obligation and enthusiasm ; and we shall hope and look to see some of these utterances on the subject of a call revised and modified in our author's future studies and experience.

THE JEW IN RELATION TO THE EVANGELIZATION OF THE WORLD, BY JOHN WILKINSON.—This is a treatise of 50 pages claiming to show the importance of converting the Jews in order to the gathering in of the Gentiles and the whole world's evangelization.

THE LIBRARY MAGAZINE'S AUGUST NUMBER is exceptionally rich and valuable.

CHRISTIANITY AND ANCIENT PAGANISM.—By J. Murray Mitchell, L.L.D., Religious Tract Society. This appears as one of the "Present Day Tracts."

In giving his well studied and condensed views of the Oriental religions and *Ancient Paganism* in the present volume, Dr. Mitchell is doing a very valuable and important work. Strength failing us to speak of this treatise at length, as we would gladly do, we here substitute and indorse the comments of the *Bombay Guardian*, thus :

In 1860 the Bombay Tract and Book Society printed a Lecture by Dr. Mitchell entitled "Ancient Paganism and Christianity." Notwithstanding the similarity of titles, the present work is quite different from the one formerly published. The friends of Dr. Mitchell are well aware of the literary fastidiousness that forbids him to be satisfied with anything that he has written, but makes him to be always bent on improving it. But the work we are now noticing, is something more than a revision of a former work. It is another book, written from a higher standpoint and from a broader platform, and exhibits the progress made in the knowledge of the religions existing in the bounds of the Roman Empire in the first century. It is addressed to the mind of 1887 rather than to that of 1860. Here is an extract from this well written work :—

We frequently hear of a gradual development of spiritual truth parallel to the progress of civilization. All, or at least most, of the great Religions of the world are held to have contributed their share to the advancement of true religion. Thus, Christianity is only the last in the series—the last as yet, though possibly destined to give place ere long, to a system still more exalted and refined.

The hypothesis of the Evolution has taken such possession of the mind of multitudes, that they push it—as if it were an established truth—into regions in which the principle, whether true or false, can bear no legitimate sway. It is frequently maintained that all human things advance by calm, orderly steps with slight, if any evidence of a pause, none of retrogression. But history denies this. It is of course true that, taken in its wide extent, humanity moves on, as Wordsworth says,

"With an ascent and progress in the main."

But if many races have arisen, some have remained stationary, and others have sunk. True, in art and science there has been a great advance on the whole. But we must not forget that many of the highest attainments of the human mind were made long ages ago. Thus Egypt and the East\* handed over their sculpture, architecture, and other arts to Greece; and there they rapidly attained an excellence which has not yet been equalled in the lapse of two thousand years. Again, the poetry of Homer, the oratory of Demosthenes, the speculative power of Aristotle and Plato, are not these still unequalled, or at all events unsurpassed? In intellect, imagination, taste, the Greeks we venture to say, have excelled all other races. They were inventive too; but their originality was controlled by an exquisite sense of fitness, proportion, harmony.

The continuous progress of art and science, then, is purely imaginary. Knowledge has increased; intellect has not. It was of yore that genius plumed her pinions for her highest flight; and succeeding generations have gazed enviously upward, as they have seen her

Sailing with supreme dominion,  
Through the azure deep of air.

In other words, Almighty God was pleased to impart to the ancient Greeks more of inventive and reasoning power, and a more acute perception of the beautiful, than to any other race. Nor does it appear probable that any future generation will surpass, or even equal them in the higher intellectual endowments.

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\* Egypt, Phœnicia, Lydia, Assyria.



These considerations do not predispose us to expect that we shall ever be able to trace a regular, continuous development of religion among the nations. We need not be surprised if we find, in many cases, not improvement, but deterioration. And there is not the slightest ground for the assertion that Christianity is only the latest addition to an edifice that has been slowly rising throughout the ages, and to which most, or at least many, nations have contributed. On the contrary, it can be demonstrated that when we distinguish between religion and mere intellectual culture,

1st. There is no truth in any other religion which does not shine forth with brighter light in Christianity ;

2nd. Christianity has borrowed no truth from any Pagan creed ; and

3rd. Every system except Christianity mingles much error along with the truth that it maintains.

We ought, perhaps, to state here that we regard Judaism and Christianity—the former as contained in the Old Testament, the latter in the New—as one religion,—one in the sense in which the rosebud and the expanded rose, the ‘‘ bright consummate flower,’’ are only one. Or we may say, they are related to each other, as dawn is to sunrise.

Dr. Mitchell passes in review the great religions of ancient paganism that are now extinct, viz. the Egyptian, the Babylonian and Assyrian, the Phœnician, the Lydian and Phrygian, the Hittite, the Greek and the Roman. We heartily recommend this pamphlet, and hope that it may have a wide distribution in this country, as well as in England.

From *The Pansy*.

#### A BABY'S COMMAND.

BY LILIAN D. RICE.

Just three years old was our baby,  
A little town maid was she,  
A grass-plot to her meant country,  
A fountain the boundless sea.  
For all of her tiny life time  
Had passed midst the houses high,  
Whose tops, to her childish fancy,  
Were part of the arching sky.  
So one August day when his sunship  
Was baking the city brown,  
We carried her off to the seaside,  
Away from the breathless town ;  
Stripped her of socks and slippers,  
Regardless of freckles and tan,  
And told her to go and frolic  
As only a baby can.  
But she stood with her wee hands folded,  
A speck on the sandy shore,  
And gazed at the waves advancing  
With thundering crash and roar.  
We knew that some thought was stirring  
The depth of her little brain,  
As she listened to God's great organ  
Pealing its grand refrain.  
At last in her clear child's treble  
As sweet as a robin's trill,  
With one little finger lifted,  
She cried to the sea ‘‘ Be still !’’  
Ah, dear little fair-haired baby,  
Like you in this mortal strife,  
There's many a one made weary  
And stunned with the waves of life.  
But the billows of both, my darling,  
Are moved at the Master's will,  
And only *His* voice can hush them,  
By whispering, ‘‘ Peace be still !’’

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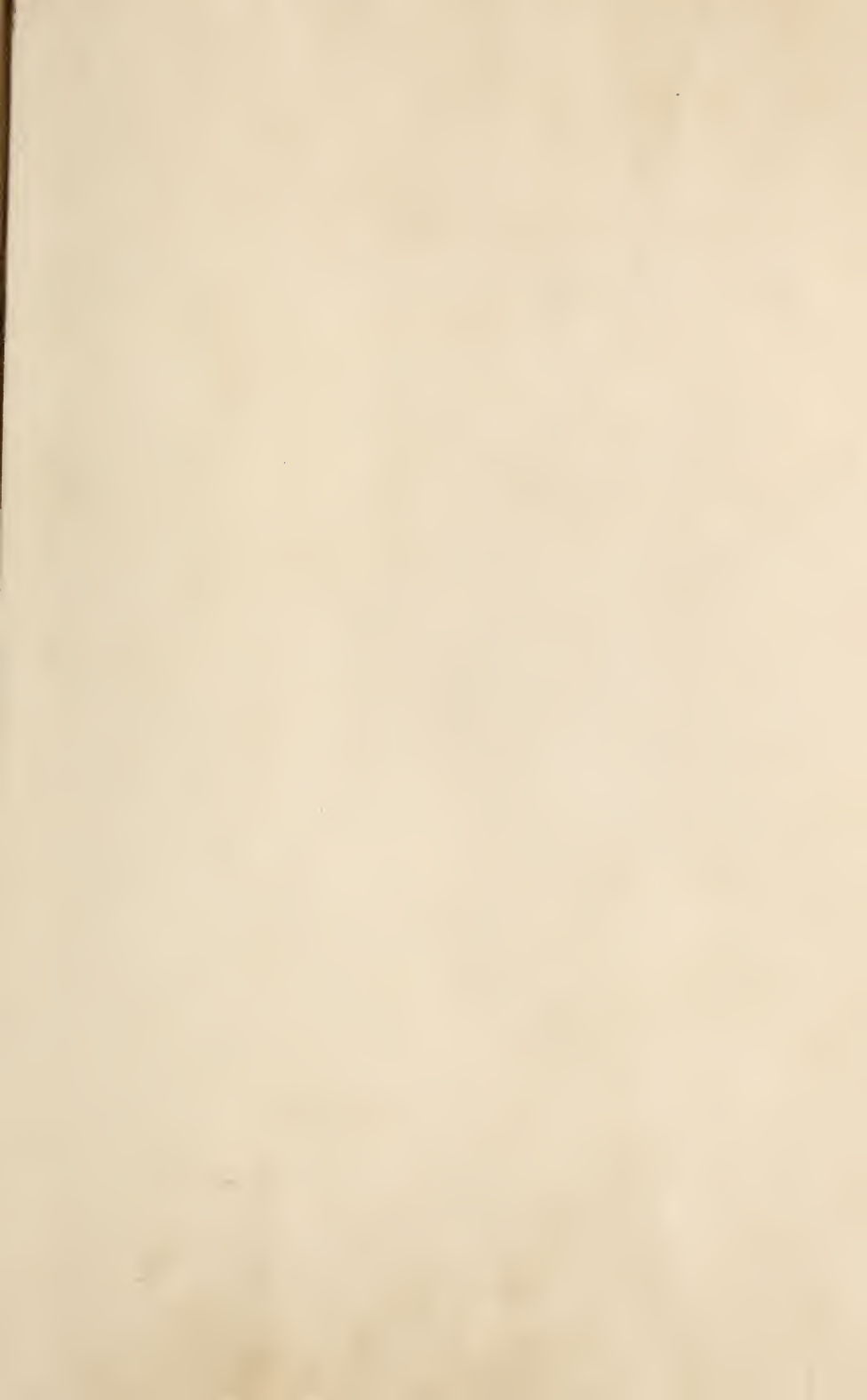
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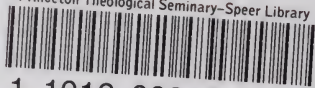
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